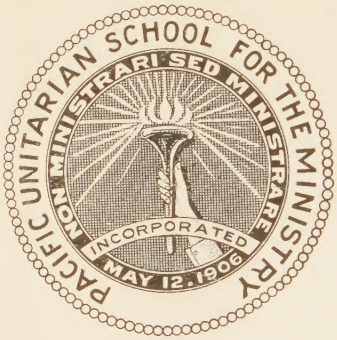


BERKELEY, CALIFORNIA

THE GIFT OF

AMERICAN UNITARIAN ASSOCIATION

OF BOSTON, MASSACHUSETTS

THE ART BINDERY
BERKELEY, CAL.

Digitized by the Internet Archive
in 2025

https://archive.org/details/tracts-american-unitarian-association_1894_5

[No. 171]

THE RELIGIOUS TRAINING OF OUR YOUNG PEOPLE

BY

JONATHAN SMITH, ESQ.

Property of
CBSK
Please return to
Graduate Theological
Union Library

AMERICAN UNITARIAN ASSOCIATION
BOSTON

BX
9813
A5
N. S.
V. 5

Our Faith.

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

Typical Covenant of a Unitarian Church.

In the love of the truth, and the spirit of Jesus Christ, we unite for the worship of God and the service of man.

Our Declaration

(*As expressed in the By-Laws of the American Unitarian Association.*)

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity; and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose."

(*As expressed by the National Conference of Unitarian and Other Christian Churches, at Saratoga, N. Y., in 1894.*)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

"The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this Constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

N 286.9
Au 11.14
v. 5

THE RELIGIOUS TRAINING OF OUR YOUNG PEOPLE.*

BY JONATHAN SMITH, ESQ.

MAN is a creature with a threefold organization, with physical, intellectual, and spiritual faculties. Each has distinct uses and powers, but all three are necessary to the complete man. The general problem, which comprehends every other, is how to develop these several parts so that the individual can fulfil the purpose in his creation.

We call that process Education, or Training; and in two of the three particulars we act consistently with this intent. We begin the physical culture of the child on the day of its birth, and continue until maturity. Every school must have its playground, and every academy and college its gymnasium. Teachers are expected to lend the weight of their influence to athletics, that the pupils may grow up strong and healthy, and be able to command the utmost of what their physical powers are capable. In all this we obey a natural law, and it is right.

If we go a step higher, to the intellectual powers, the same law and the same custom hold. We spend nearly a third of our taxes upon the public schools. The State compels every parent to send his child between the ages

* An address before the Worcester Conference of Congregational, Unitarian, and Other Christian Societies.

10129

of eight and fifteen years to school at least thirty weeks in each year. We establish the library, and encourage public lectures for the same purpose. From the amount of money spent and the space given in the press and upon the platform to this great question, it would seem as if we made the intellectual training of our children the chief work of our lives. Public opinion, stronger than the law, demands that the boys and girls shall have the best mental education possible; and the youth of both sexes think they have been wronged if they do not get it. This theory and practice, now continued for so many years, has wrought the expected result. We are fast becoming a nation of scholars, and our young people are being better fitted for the struggle for existence than those of any other country. All this makes it more imperative that education should not stop with the training of the physical and intellectual powers. Given a boy with his bodily and mental faculties well disciplined, and what have you got?

Not necessarily a good man or a safe citizen. But you have increased his power for evil a hundred-fold. Do not make the mistake of assuming that a purely intellectual culture makes him necessarily more moral or law-abiding. It is the moral training he gets at school, and the moral and religious training received in the home and through the church and Sunday-school,— poor and imperfect as it often is,— which moulds him into a kind neighbor and patriotic citizen. Give a child the best education the schools afford, but keep him free of all moral and religious influences until his maturity, and would you be answerable for his conduct? Would you go on his bond? How seldom do we pause to think what a tremendous factor in their right development is the moral and religious

atmosphere amid which our children grow up! It is the very salt which saves them to themselves and to the State.

When the moral and religious faculties are suffered to lie dormant and neglected, the best intellectual culture may become a direct aid to crime by increasing the temptations and facilities for its commission. The dangerous foe of modern society is not the unlettered or half-educated drunkard and petty thief, but the man with well-trained intellectual, but undeveloped moral and religious faculties, who steals under the forms of law, buys legislatures and corrupts courts, and who brings no conscience to the handling of other people's money. The point of it is, that in multiplying our facilities for secular education, by so much the more have we made it imperative that moral and religious training shall go hand in hand with it, or we are simply building on the sand. Let us not make the mistake that, because our schools graduate our boys and girls into law-abiding men and women, their good citizenship is due to their intellectual training simply. It is the moral culture they get, their instruction in obedience, temperance, truthfulness, and honor; and, more than that, it is the moral and religious atmosphere of the home, the Sunday-school, and the church,— these influences it is which, moulding and directing their intellectual faculties, make of them safe and patriotic citizens. Many here may differ from me, when I say that one of the best secondary educational institutions New England has ever had was the old-fashioned hill town academy, in which many of us were trained. Its curriculum was narrow. The average teacher of to-day would probably scorn it. It did not seek to teach everything in the heavens above or in the earth beneath and in the waters under

the earth in the short space of three or four years. Its instruction was often poor, and the studies were taught in ways utterly foreign to present methods; but the atmosphere and tone of the institution made a profound impression upon its students. The whole environment of the academy was distinctly moral and religious. Its students were taught by precept and example the virtues of honor, of self-respect, of reverence, of worship, and of self-denial. It produced a class not of intellectual athletes only, but of strong, devout, and religious men and women, who have largely helped to make New England civilization what it is. The key to its success was an intellectual culture shaped and directed by moral and religious instruction and influence.

The thought is emphasized by all the conditions of our modern life. This inordinate thirst for wealth, this ambition for place and power, the hurry and drive, and the feverish anxiety which reigns in every avenue of activity, multiply the temptations which beset our youth. Intellectual training loosens the brain from its torpor, and stimulates mental activity in the numberless ways of business and social life. It opens the door to enterprise, adds intelligence and reason to the physical powers, and makes them available for every purpose of wealth or ambition. The more complex the civilization, the more strenuous is the struggle for social and economic position, and the greater the temptations which assail the individual at every turn; and so stronger and more self-poised must be the citizen to meet them. Intellectual culture alone will not suffice.

But let us go a step farther: Moral training alone is not sufficient. Any scheme of conduct, except as it is based on religious principle, is full of danger. By moral virtues

I mean such as honesty, truthfulness, temperance, justice, and the like. These and their kindred qualities may be selfish, and practised for purely selfish ends. They have to do with man solely in his relations with his brother man. They do not necessarily take cognizance of a higher power. They may say, "Be honest," because it is the best policy, not because it is forever right; or "Be truthful," because men hate liars, not because it is in obedience to that Being who is eternal truth.

Have we not here the secret of why so many men float along for a time, apparently correct in conduct, and then under the strain of a great social or business temptation go wrong, and commit grievous offences against law and social order? Religious principle is not the governing force of their lives: their moral code is selfish at the bottom, and looks to self-interest alone. The test comes, and they fall. A moral code uninfluenced by religious motive makes the sin of any act to consist in its being found out. Its possessor says, "No one will ever know it," "The jury will not convict," "I can destroy all the evidence, and it may increase my wealth or influence." Is it surprising that, when one acts from such an impulse, he stumbles and falls? But, when his morality rests upon religious principle, he realizes that there is One Being who does see and does know, and is certain to judge him. There is a restraint upon his words and deeds greater than any which courts or public opinion can impose. The fact really is that the moral education we give our children is so permeated with precepts and instruction which have their basis in religious thought and principle that the two have become blended together. It nevertheless remains that there is a wide distinction between the two, and it is because they have become so intermingled in the moral

instruction given in our homes and in the public schools that such good results are attained.

It is through the spiritual part of man that religion speaks and acts, and it is the culture of this part which is essential to his safe and perfect development. We may not admire the Jesuits in all things, but their theory on this question was sound. "Religion," says its plan of studies, "ought to be the base and summit, the centre and soul, of all education." Religion trains the conscience, makes man reverent, fills him with humility, bends his will into obedience to the divine law, inspires him to duty, bridles his passions, and stimulates the altruistic virtues. He who is honest because it is the best policy is a different man from he who is honest because it is right. He who is charitable and humane in order to stand well with his neighbor is a less safe citizen than if he is such because it is so laid down in the Sermon on the Mount. We have grander ideals and conceptions than can be realized out of the strictly moral virtues, when divorced from religious promptings. We live in a world surrounded and fenced about by mysteries we cannot fathom. We understand nothing of our past, and of our future "who knows?" We know neither the origin or destination of anything. All these questions are forever being asked; but no response comes from anything this world can give, and no moral code and no strictly moral teaching can furnish any answer. It is to religion we go for light on these dark places, and there is nowhere else we can go. We learn this lesson sooner or later; and, the earlier we understand it, the happier and the more noble will be our lives.

If the training and development of the religious emotions and faculties be essential to the perfect man,

then they should be the chief concern in any educational scheme. I do not imply that religion should be taught in the public school or college, any more than in the gymnasium or at the golf links. But I do mean that in the home, in the Sunday-school and church, it should go hand in hand with physical and intellectual culture, and should be systematic, persistent, and thorough. It is the root and source of all true living and growing: it is necessary to our complete development as intellectual and moral beings. In the divine economy it was designed to control the hand and will of man.

All this is a mere truism which you have heard told many times in an infinitely better way. It is a truism also to say that the religious training should begin with earliest childhood, and be diligently continued up through adolescence to maturity, as physical and intellectual culture now are. The same law of development governs the spiritual which does the physical and mental powers. How faithfully we follow it in minor matters! We have a choice plant: it is hardly above the earth before we begin to water and fertilize it. We move it from window to window, where it will get the best sunlight and the best air. How closely we watch every new leaf and train every new shoot! and we protect it from vermin as carefully as we do our children from the germs of disease. We do all this that the plant may develop to the utmost all its possibilities of leaf and flower. We do the same in the training of our domestic animals. We direct the bodily and mental development of our children on the same principles. Up to a certain point we do enough; but there we pause, and in so doing make a terrible mistake.

The religious part of a child's nature develops early; for religion is a life, a deep-rooted instinct, as natural as

hunger or desire for exercise. It is for the interest of the individual that this instinct should not remain submerged in a sea of feeling; but it should be guided, stimulated, and raised to the range of the intellectual comprehension. The child gets its first religious impressions from the parent. Its ideas of love and obedience, of respect and reverence, of honor, duty, fear, trust, and right and wrong, all come to it from its relations to its father and mother, who stand to it in place of Deity. It is an external impression, and not an internal consciousness. Hence the vital importance of the claim that the child should be properly guided through its tender years and its growing faculties rightly directed. At first children look upon Deity as a Being above and outside of themselves, and upon religious doctrines and life as things external, and expressed in church customs and creeds. Then comes the period of adolescence, when the glimpses of a larger life and a broader comprehension assert themselves. Formerly the child's ideas of Deity and duty, and of religious emotions and observances, were embodied in precept and custom; but now they begin to be its own. It is often a "period of friction, of clash, of storm and stress, and of doubt." The individual has begun to feel his own dignity and worth, and he clings to them as choice becomes necessary between the personal and selfish view and the impersonal and unselfish. It is the formative period; and these unfolding powers must be intelligently controlled, often checked, sometimes stimulated, but always guided, precisely as we guide and direct the child's mental powers.

How forcibly are the power and influence of religious training of the young shown in the history of other religious movements and peoples! Loyola grasped its

true significance when he sought for his society the control of the education of the children of the Catholic Church. Whatever else he and his followers did, they so trained the youth of that communion in the principle of the faith that there grew up in it the most obedient and zealous discipleship the world has ever known. It was a discipleship which carried Catholicism to every land and people under the sun, stayed the Reformation, and saved the Catholic Church. Study the maxims of the Jesuit creed, and see how fully they sketch the Catholic character of a hundred years ago. That faith still trains the child in obedience to the decrees of the Church, and in reverence for its forms and ceremonies. Here you have the key to the devotion of the Catholic, which is the wonder and admiration of the Protestant sects. The Jewish child is carefully educated in the tenets and customs of the Jewish faith. You seldom hear of a Jew indifferent to his father's creed; and it costs, it has been figured out, $40,000 to convert a single one to Christianity. The law is not different with us, and the example should not be lost. What kind of churches and Unitarian constituencies do you think we would have if for the past hundred years the children of our faith had been as carefully nurtured in its precepts and creed as are the children of the Catholic and the Jew?

Our subject is the "Religious Training of *our* Young People," and emphasis needs be put on that little pronoun "our." Here and now we are specially concerned in the education of our young people into the Unitarian faith. If, in our honest opinion, we have no better gospel than any other Protestant sect, we have no excuse for denominational existence. If we are sincere, it is the bounden duty of every Unitarian to train his

children in the precepts and doctrines of his faith. "Secular education," says Professor Gneist,—and Felix Adler approves the remark,—"must be unsectarian, but religious instruction must be sectarian." Without stopping to demonstrate the truth of this statement, it is enough to say that we are inconsistent in our theological position if we fail to act upon it. It is unnecessary in this connection to eulogize our creed or point out why, in our opinion, it is better fitted than any other to produce the highest and happiest type of manhood and the best citizen. But no more solemn duty is imposed upon the Unitarian parent than to carefully ground his child in those cardinal principles of our confession contained in those four words of mighty import,—truth, service, liberty, and God,—and to teach him that only through acting by them and living in them can he attain the full measure of his intellectual and spiritual manhood, and reach his highest usefulness as a member of society and the State; that only with them as his motive and guide can he secure the truest happiness and continue to be a growing man to the end of this life and the life to come. In season and out of season, at home and in public as chance occurs, in church and in Sunday-school, by constant precept and by living example, these fundamental maxims of our creed should be kept before the child until they become as much a part of his life and conduct as is the blood which flows in his veins a part of his body.

President C. W. Eliot, in weighty words, has stated our duty. "We have had," he says, "a precious doctrine committed to our care. We have inherited from our leaders in the faith a literature of the utmost value. We have heard preaching that ought to have resounded through the country; but how little we have done to spread

that preaching and literature!" "We ought," he continues, "to point out to our children the main features of the history of the Unitarian movement, we ought to teach them the lives of all the Unitarian saints and heroes. We should declare to them that our doctrine of liberty is not inconsistent with the deepest and sincerest piety, that perfect freedom of thought is the only atmosphere in which the holiest piety can grow. We ought to teach our children with the utmost care the Unitarian conception of the Master,— the mortal, the man, therefore the hero and exemplar. We ought to point out to them that there can be no real heroism in a being who knows beforehand the results of his sacrifice or his sufferings."

This is significant language from the greatest living authority on all educational questions. First of all, we should take it for granted that, as soon as our children are born, they are of the Unitarian faith and are going to remain so. They come into our homes; and they are forthwith treated as members of our family, and are carefully educated into all the household manners, duties, and customs. They are born into the State; and from the moment of birth the State throws over them the ægis of its protection, and sees diligently to it that they are faithfully educated in the principles of obedience to law and patriotism and in the duties of good citizenship. So every child of liberal parents should be given to understand that he is born into the liberal church; and, from the moment of birth, both parent and minister should look to it that their offspring are carefully trained in the distinctive tenets of that church which is their birthright.

Let us confess the fact that hitherto we have, in this particular, been grossly negligent. A mistake frankly

admitted is half-corrected. We have so magnified our liberty that all definite, doctrinal instruction has been put into total eclipse. We must disabuse our minds of the feeling, all too prevalent, that this liberty means liberty to neglect positive doctrinal teaching to our children. Ours is the liberty of seeking and accepting the truth in all matters of faith and duty, and following it fearlessly and conscientiously; but it is not the liberty of letting children choose whatever religious notions and idiosyncrasies they may pick up from their street companions and school associates. Not thus do we deal with their habits of speech and conduct acquired outside of our home and church. These we closely watch and quickly correct if they depart from the home standards. How often have Unitarian parents said, and how many are now saying, that their children must receive no sectarian bias, that they must be left perfectly free to choose their own faith and their own church; and that, if they select some other than that of their parents, it is just as well. Pardon my language if I characterize such theories as disloyal to our faith and as inconsistent for any sincere Unitarian to hold or act upon.

If all the Unitarian fathers and mothers of seventy-five, fifty, and thirty years ago had given their children a positive, aggressive culture in Unitarian principles, the great army of the religiously indifferent would to-day be much smaller, and we should not have to grope our way into the evangelical churches of the present to find so many of their church-going descendants. The law of evolution governs in the domain of theology and religion as surely as it does in the natural world. It can be demonstrated that the Unitarian Church is the child and legitimate successor of the Calvinistic church of one hundred years

ago, and that it by right should hold the leading place in our New England communities. If it had been alive to its opportunities and had grasped the mighty significance of training its young people in the positive affirmations of our church, how different to-day would be our denominational position. But let us not be discouraged. At last we are alive to the duty of active effort in this regard.

One and all, we have a grave responsibility resting upon us. Let us see to it that our errors in the past, in dealing with this problem, are not continued in the days to come.

THE American Unitarian Association is the working missionary organization of the Unitarian churches of America. It seeks to promote sympathy and united action among Liberal Christians, and to spread the principles which are believed by Unitarians to be essential to civil and religious liberty and progress and to the attainments of the spiritual life. To this end it supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes, sells, and gives away books, sermons, tracts, hymn-books, and devotional works.

Tracts descriptive of Unitarian principles, doctrines, and methods, are sent free to any who desire to know what Liberal Christianity stands for and works for. A list of these free tracts will be sent on application. A full descriptive catalogue of the publications of the Association, including doctrinal, devotional, and practical works, will be sent to all who apply. All religious books by Unitarian authors are kept on sale, and will be sent on receipt of price. A list of such books, with prices, will be furnished upon request.

The Association is supported by the voluntary contributions of churches and individuals. Annual subscriptions of any amount are solicited. Address communications and contributions to the Secretary at his office, 25 Beacon Street, Boston, Mass. The following is the simple

FORM OF BEQUEST.

I give and bequeath to the American Unitarian Association, a corporation established by law in the State of Massachusetts, the sum of.....dollars.

[No. 172]

SELF-CONSECRATION.

BY

Rev. JOHN F. W. WARE.

AMERICAN UNITARIAN ASSOCIATION,
BOSTON.

Our Faith.

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

Typical Covenant of a Unitarian Church.

In the love of the truth, and the spirit of Jesus Christ, we unite for the worship of God and the service of man.

Our Declaration

(*As expressed in the By-Laws of the American Unitarian Association*).

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity; and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose."

(*As expressed by the National Conference of Unitarian and Other Christian Churches, at Saratoga, N. Y., in 1894.*)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

"The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this Constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

SELF-CONSECRATION.

BY REV. JOHN F. W. WARE.

It is common to represent Jesus as leaving the infinite serenity in which he dwelt, and, moved with a Divine compassion, taking upon himself the form of man and the varied endurance of life, that so he might bring man out of sin. That may be good poetry, but it is not good truth. On the other hand, I do not think that the bald idea of Jesus as one "sent," though a nearer, is quite the whole, truth. It is so that he speaks of himself, and so that his disciples speak of him. But there was a certain *voluntariness* about his mission which we lose sight of when we regard him as simply the follower of an inexorable law, and only coming to man's help because he was "sent." I cannot fathom Divine council, and determine by what election or selection Jesus was commissioned; but this I feel, that the commission, the appointment, did not alone constitute him the Messiah. He did not come as a king's messenger comes, as an envoy of an empire, solely at command. There was a deliberate and conscious acceptance of the office; and this, not in the mere boy-resolve of the Temple, or the secret struggle and purpose of the desert, not by baptism in the Jordan, but by going out into life

and carrying the spirit of self-sacrifice into every thing, — else "he had not been a man in God's idea of manhood; for the idea of man which God had been for ages laboring to give, through a consecrated tribe and a consecrated nation, was the idea of a being whose life-law is *sacrifice*, every act and every thought being devoted to God." His whole life was proof of his declaration, "I sanctify myself." To have been merely *sent* made him a servant, at best a later Moses; but to *accept* the mission made him a son, — Jesus, the Christ.

Every man is "sent" into the world; but not till he consciously, deliberately, accepts his mission can he become lifted up into the great heirship with Christ: not till then is he a "son." The act of sending, on the part of God, must be supplemented by the act of acceptance on the part of man. The acceptance must be without reserve. Not only must he take God's gift of life, but he must give life to duty; not merely must he surrender himself to the Divine will, which is compulsion, but he must consecrate himself to the Divine love, which is choice. This is the complement to God's act, without which it cannot be complete. It makes no odds what other consecrating there may have been, what setting apart of parent or of church, what dropping of water, what imposition of hands, what repeating of catechism, what signing of creed: it is all formal and valueless until the man have set himself apart in solemn, secret self-dedication. Balaam and Jonah and many another have been appointed to great duties, have been solemnly put aside for special work, yet have utterly failed to do it, because there was no inward consecrating, seconding and sealing that of God or man. The descending of the spirit upon Jesus, or any other appointing of God, had availed nothing to make him the world's Redeemer, had he not consecrated himself. It was the spirit in him, meeting, co-

operating, blending with the spirit from on high, that gave him the power to become Son of God: it is that in us which shall lift us to be sons.

Self-consecration, the giving of one's self up to the service of God, is a grand, decisive, voluntary act of the soul, striking at the root of all worldliness and selfishness, and accepting without reserve whatever God may order to be done or to be borne. It is the putting side by side what the world has to offer and what God has to offer, the striking the balance between the two, and the unreserved acceptance of the offer of God. It is the conscious and free acceptance of the high destiny God lays before his children; the resolve to dedicate wholly body and mind and heart as a reasonable, holy, and acceptable sacrifice. It is the entrance into the spirit of Jesus, and the carrying of that spirit out into all the details of life, in devotedness to man and devotion to God. It is the full *at-one-ing* of the two wills, the reach of the spirit in man after the spirit of God, the approach of the finite toward the Infinite, — the soul's eternal task and grandest privilege. It is not an act of the will alone, one single, great resolve, — the vision of the Mount, — the luxurious, beatific attitude of faith and hope and longing into which secret prayer and thought sometimes throw us, when we taste angels' food, and feel as if the kingdoms of the world were already at our feet; not the transfiguration, but the after duty, the coming in cooler blood down amid the things of earth, the meeting and casting out of the kind that only goes out by the spirit's fast and prayer. The true law of every life, the only law of life, is consecration; and "consecration is not wrapping one's self in a holy web in the sanctuary, and then coming forth after prayer and meditation, and saying, 'There, I am consecrated.' Consecration is going out into the world where God Almighty is, and using every power

to his glory. It is simply dedicating one's life, its whole flow, to his service."

The failure of man so largely in the true life is because he will not comprehend what an *utter* thing consecration is, and how *utterly* impossible the kingdom is without it. The difference between a man who has consecrated himself, and the man who has made up his mind that on the whole it it is better for him to lead a correct life, is as the difference between fiction and fact. Nothing can turn the man consecrate. Like Paul, he counts all loss gain; and the catalogue of pains and penalties is but his inspiration. What would deter others stimulates him: what would dismay, confirms. No high endeavor, no grand result, comes otherwise. It is the man rising to his native height, doing all things through the Christ strengthening him; the man no way lukewarm, but kindling with, possessed by, "the enthusiasm of humanity," and so treading down all intervening obstacles, till, more than conqueror, he wins "that crown with peerless glories bright."

I know just what every one says down in his heart as he reads this. I know how we shrink from such deliber ate surrender of ourselves, our *all*, to God's law; and I know how utterly life fails of its grandeur, how it loses the promise in this, and its hope in the life to come, because this *one absolutely necessary thing* we will not do. We are willing enough to serve God, if we can only make our own reservations. Rebels so gladly take the oath of allegiance. But it is the reservation that kills the quality of the loyalty: it is the reservation that makes of us, not followers of God, as dear children, but timid and time-serving and unreliable slaves, — in the thing easy, the thing convenient, the thing in which we see immediate reward or penalty, obedient; but when the pressure comes, and the whole man is called on, when a cross is to be borne, hesitating,

half faithful, or recreant. There are times of tribulation in every human experience, often unrecognized by other men, — things in our inner secret lives, as well as of our outward and visible, — when nothing can stand but the soul which is *all* God's; there are times when men terribly fail, when the disaster of their moral overthrow is broad and deep. It is only the old story. The house is built upon the sand. The life is not riveted into the core of the rock. There has been some reserve in the consecration, — a secret flaw, which at the test-moment betrays itself, and wrecks the man.

We do not want to be at the mercy of flaws. In the metal thoroughly welded they need not be. Make self-consecration thorough, and the gates of hell cannot prevail.

How am I to make self-consecration thorough, — how get my grapple in the heart of the rock, — how secure myself against flaw?

1. By making your consecration *complete*; by reserving nothing to yourself; by giving all to God. The curse of the soul is its habit of *halfness*. Life everywhere bears melancholy witness to the fact. In the things of the higher life, it is specially disastrous. Whose conscience does not condemn him? Who does not shamefully halt at the very crisis-point, — retreat at the moment that he should charge? Who has not again and again turned abruptly from his prayers, his resolves, his hopes, his only relief a panic cry, "God have mercy!" as there starts in his soul the conviction that after all it is only half service that he offers; that there is behind another, blacker half, stubbornly refusing to be surrendered? What sighings, what upbraidings, what conscience-frights, at these too frequent revealings! and then what a lapse again into the old way, into the death-bondage! Man's soul must be in daily peril, unsafe in its safest hour, so long as he cannot yield this other half, so

long as he will not make consecration a thing in every way complete. Sin must be master so long as man shall be renegade. The whole man-power is not out, in use, the whole power to do, the whole power to resist, and so there is ever this wretched failure, nursing ever the deadly, growing skepticism as to man's ability to be what God demands and Christ enjoins. Man's infidelity neutralizes Christ's example, and thwarts the Divine purpose; and the second coming of the Saviour in the renewed life of his disciples is hardly more than a far-off dream of a few waiting Simeons and Annas.

2. And, next, consecration must not be mere resolve. The most obstinately resolved is not self-consecrated. In mere resolve, we have only the human elements. The Divine partner is omitted, — that Being whose silent, special partnership is the real capital in the enterprise. When the unjust steward says, "I am resolved what to do," there is no quickening sympathy in us. We are not roused. It is a man's word: there is no God in it. But when the Christ says, "I sanctify myself," or Paul declares, "This one thing I do," you find yourself unconsciously aglow, and a kindred spirit in you, and you know that they will do until the end; and you feel that your doing lies that way. The resolved man is the man alone: the consecrated man is the man with God.

3. Self-consecration is not a single act, or fact in the past, — a definite thing to be referred back to; it is not an act, an impulse, an emotion, a sentiment, but a principle brought and laid upon the altar of service, to be constantly re-placed, re-sanctified, as the show-bread of the table before the altar. It was this perpetual renewal of the early vow that made Jesus the all-conqueror; not in Nazareth, not in the Temple, not at the Jordan, not in the Wilderness only was his consecrating, but in every deed of love, in

every word of truth, in every mountain prayer, in every midnight vigil, in every buffet of man, and every travail of his soul. Renewedly dedicated was he, not by any new Divine outpouring, but by ever-new outgoing of his spirit toward the Infinite, and ever-helping love.

4. Nor is it merely the consecration of ourselves that is needed, — our hearts, our thoughts, our principles; but the consecration of what is ours, the results of gifts God has made us in the beginning, the using of his talents. The man of intellect should consecrate his brain to God, and, dying, be able to say that there is no line he could wish to blot, no sentiment he could desire to suppress; the man of ingenuity should consecrate his gift, and let the cunning of his hand labor nowhere that it will not bless man or help God. The artist, the discoverer, the man of science, and every greater or humbler man, is bound to use his ability as a Divine trust, and see that it glorify not himself, but God; and he who has money and makes money is bound, with no niggardly dole, to give it freely out to God's service, — not to hug it or to squander it, but to remember that it is the *only gift of God of which he cannot take something away;* that it is the gift of God by which he can do much good; and that it is the mean avarice and hoarding of it, the stingy, selfish neglect to use it for man and for God, which constitutes a crime Jesus more frequently and terribly rebuked, to which he awarded more fearful punishment, than all others. Take down your Bibles, and read the Gospels through with that one thought, and see how much and how perpetual is his demand of money, and what a doom he promises the man who will not be rich toward God; and then go into life, having not merely set apart, but *consecrated*, some new portion of your increase — God's money — to the good of some fellow-man, some needy cause, some social good, to some great eternal

principle of truth, justice, liberty, right. Make a habit of so consecrating the returns of every ability, that in the end yours may be the hopeful, cheerful answer, "Lo! there thou hast thine own with usury."

It is useless to talk, and deny the power of the human soul to do any thing God asks of it. It is no harsh, selfish task set us for his own glory; but to our fidelity it will approve itself as a staff of support and a reward of joy It will ever bring comfort and power. I have somewhere met a thought like this, the truth of which all will recognize, — there is in us all, and native to us, an element of self-sacrifice. It pulses through the imagination of our youth; it is the spur of maturer love. Where we love we desire to give, not outward gifts merely, but *self*, — that which specially is ours, *ourselves*. There is none so selfish but in some sphere desires to give up self, and succeeds. The element out of which self-consecration grows is, then, not merely a thing possible, — an acquisition; but an endowment, — native. That consecration of self is possible in lower things, the long, patient devotedness in sickness proves, the grand heroism of the last past years attests. Is there not something deeper and better in us, something of more worth, something in which we may more desire to be spent, than love of friends, or loyalty to country? And is there not something of a grand help in the very thought and purpose of so serving God, which lifts half the difficulty, and should take away all the doubt? If it be a thing a man can do, — dare danger and death in the spirit of devotedness to country, can we not give life, the every energy we possess, the uttermost that we are, to Him, the all-loving and gracious? Indeed, there is no impossibility about it. The two things are similar in kind; they only differ in degree. Christ's life is only impossible where there is no Christ's spirit; and Christ's spirit is not the

gift to the great and wise, the few: it is not exceptional; but God gives it without measure to the simple, who ask for it, who toil for it, who wait for it, who know it when it comes, and who accept and use it. He drops it into any heart which lies open to receive it, as he drops the dew into the lowliest flower whose upturned cup all day long has thirsted after, and patiently waited, the coming of the blessing.

There is a single way to do the will of God on earth, to render him the acceptable service. It is to consecrate, to religiously set apart and devote, ourselves to Him. And this consecration, as it was in Christ, is not one, but a series of acts, a constant renewal. The life of God in the soul is not a thing to be left to hazard, which may come in return to a little forethought and preparation. You cannot take it up under a spasm of emotion, and carry it out as a sentiment into life. Sentiment parches and shrivels in the first heat of the world, wilts and wastes before its sirocco breath. It must be a principle, a thing with a taproot running deep down into the interior consciousness, grappling with the foundations of life, and getting its success of that Holy Spirit whose presence and sustaining power is not absent from any, though it slumber in the many who will not rouse it into life.

To the work, then. "Rally the good in the depths of thyself." Bring the great offering, — the heart, the life. Lay it reverently, with a great purpose and a deep prayer, with unflinching faith and kindling hope, upon the altar of service. God will move before it and about it, and will accept it as he once accepted Abraham's sacrifice; he will welcome it as he welcomed the Saviour's submission; he will reward it with his best gift, — here peace, and hereafter bliss.

THE American Unitarian Association is the working missionary organization of the Unitarian churches of America. It seeks to promote sympathy and united action among Liberal Christians, and to spread the principles which are believed by Unitarians to be essential to civil and religious liberty and progress and to the attainments of the spiritual life. To this end it supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes, sells, and gives away books, sermons, tracts, hymn-books, and devotional works.

Tracts descriptive of Unitarian principles, doctrines, and methods, are sent free to any who desire to know what Liberal Christianity stands for and works for. A list of these free tracts will be sent on application. A full descriptive catalogue of the publications of the Association, including doctrinal, devotional, and practical works, will be sent to all who apply. All religious books by Unitarian authors are kept on sale, and will be sent on receipt of price. A list of such books, with prices, will be furnished upon request.

The Association is supported by the voluntary contributions of churches and individuals. Annual subscriptions of any amount are solicited. Address communications and contributions to the Secretary at his office, 25 Beacon Street, Boston, Mass. The following is the simple

FORM OF BEQUEST.

I give and bequeath to the American Unitarian Association, a corporation established by law in the State of Massachusetts, the sum of.....dollars.

[No. 173]

I AM THE WAY

JOHN F. W. WARE.

AMERICAN UNITARIAN ASSOCIATION,
BOSTON.

Our Faith.

The Fatherhood of God.
The Brotherhood of Man
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

Typical Covenant of a Unitarian Church.

In the love of the truth, and the spirit of Jesus Christ, we unite for the worship of God and the service of man.

Our Declaration

(*As expressed in the By-Laws of the American Unitarian Association*).

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity; and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose."

(*As expressed by the National Conference of Unitarian and Other Christian Churches, at Saratoga, N. Y., in 1894.*)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

"The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this Constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

I AM THE WAY.

BY JOHN F. W. WARE.

WHAT is a way? It is a path, a road, a means which we make use of in passing to a given point. It is not that point itself, but it is the road to it. It has no other purpose, or function; it can be and do nothing else. *It is only, and always, a way.*

Here is just the claim of Jesus, just what he says he is, and the all that he is. He is the way: not the point his disciples desired to attain, not the place they hoped to reach, not the end which lay before them; but the way to these. And he would not have said *way* unless he meant to be understood as using the word in its common, simple, every-day meaning; unless it was his deliberate purpose to offer himself to man as the means by which he could attain the great, desired end, — that oneness with the supreme Power which he showed that he had, which he prayed that his friends might reach to, which every one of us who has any spiritual aspirations longs for. Just what Jesus said he was, he meant his disciples

to believe him to be. As once before he called himself the *door* opening upon the security and quiet of the fold, the only true mode of access; so now is he the *way*, the only method of approach to a true knowledge of, a true life with, God.

Now the theologies do not agree to this. They have a notion of something more in Jesus than that which he claims for himself. They will have it not only that he is the *way* by which men are to go, but the point they are to arrive at. He is both road and place. He is not only the way to God, but God also. You would never think of saying that the way to Washington and Washington itself are one and the same thing, identical. Any man — the very men who believe this thing theologically — in any practical matter would see the incongruity, the absurdity, at once; and should you or I to-morrow undertake to convince this community that Washington and the road to it are the same thing, we should find ourselves reckoned among knaves, idiots, or madmen. It will not do to use such terms toward those who hold by the other, because it is a matter of vital religious faith; but why is it that there is absurdity in the one case, and only the highest, purest faith in the other? There is no other answer than this: that the persistent *perversions* of ages — honest, sincere, we will allow, still *perversions* — have got a hold upon the credence of re-

ligious teachers, which makes them insist upon turning their backs upon the simple truth of Jesus, while they accept the complications and confusion of human thought; turning the bread of life into stone. A stone may be better than bread for an ostrich, but the human soul has no analogous power of digestion.

Our Saviour speaks of himself as the way by which a man must come to God. Now what do we do with a way? We follow it till it brings us to the end. We do not stay in it, having entered upon it, loiter or remain content, but push on. We should follow this way till it brings us to God. Do the majority of Christians do this? I think not. I think they not only know very little about, but that they never come very near to, God. The demand, the pressure is, come to Jesus, — not Jesus as the *way* simply, but Jesus as the *end*. I confess myself not amazed merely, but pained, at the way God — the venerable name, and venerable fact — is left out in the higher exhortings of those who will have it that they alone have the true faith. I wait and ache for that name over all names. I ask, "Why stop with your work half done? What you say is very true. *Do* come to Jesus; but only as the one appointed *way* for you clearly to find out your God." He never asked his disciples to pause when they had come to him; but his word was, take your cross and follow

me. And whither was he going? Even to his Father and our Father. And are we asked for different service? Does Gospel or Epistle anywhere demand of us less, or other, than was demanded of him?

Think how it narrows down the Christian work and Christian life. Only to come to Christ is to shut us out from all that which he saw beyond himself, which he said he did not know. It is to keep us from the Father's arms, and make him unreal to us, who to a true faith is the realest Being conceivable. The younger Beecher, much as he startled the religious world, but confessed the inevitable result of this teaching, when he said that the Father was but a flimsy film to him, and Christ the only reality: while the elder, dying in the full fruitage and odor of sanctity, replied to those about him, anxiously asking if he saw Jesus, "It is all God." That I conceive to have been the Saviour's effort while on earth, — to reveal God, to interpose himself only as a clear medium through which the faith in man might be lifted up until it embraced him, — that I take to be the mission of his spirit now, which is still immanent in his word, its vigor and life to us. Not that we might stop in him, gaze at him, be satisfied with him as the *revealed*, did he live and labor; but that he might be simply *revealer*. And I think nothing could give him more poignant

anguish than this transfer of the affection and allegiance of the human heart to himself, — the very thing which gave such evident pain when he was on the earth; the very thing he so pointedly rebuked.

Our Unitarian ground is certainly more consonant with Scripture. To us, Christ is the way to God. In no conceivable manner is he God; but a separate, inferior being, distinct in every attribute of personality as it is possible to be. He stands before us by the facts of his history; and calls us, through his faith, his experience, his life, to come to that great Being from whom we all proceed, to whom we all tend. He calls us to himself, only to point us on; and stands no prominent, bewildering personality to distract from God, or absorb into himself that which belongs to God; but the one true and living way by which we find out and come to God, — him first, last, and best.

I am going a little farther in my pressure of this analogy, because I want to speak the conviction that is in me as clearly as I may. I said just now, that, when we had arrived at our journey's end, we had nothing more to do with the road; only was it a memory dear to us in proportion to the dearness of the spot to which it had brought us. The road that, in my school-boy days, led me back to my father's house, — it is like no other road I ever travelled. I knew it well. I loved it. I did not linger on it. I

pressed through it; and when I found myself within those dear old walls, and felt the grasp and smile, and tone of love, I remembered the road only as my way of coming to my father. I loved it, I blessed it, for what it did; but it was my father I wanted, and in him all. So I cannot feel that I am wrong; that I take any thing from the *real* position of Jesus, — the subordination in which he chose to place and keep himself, — if I say, that, when, through a knowledge of Jesus, we are brought to God, our souls and lives in unison with his will, the work of Jesus is done; and he must cease to be the first and active principle and affection with us, that God may be all in all. I do not mean, of course, that the Saviour is ever to be forgotten; but, in urging a sinner or a half-believer or yourself to come to him, should it not be as a preliminary step merely? Then, when the man is animated by the Master's spirit, should it not be said to him, "All this, so far, is introductory. You have learned of Jesus how to go to God. *Go to God now*, carrying and supported by memories of what he has been to you"? It is God, the living God, only God, the being Infinite, beyond all Jesus was, for which the thirsty soul cries out. The longer I live, the more I know, the deeper I get into life's mystery, the more my way leads along the devious paths, the more I know what trial means, the more I crave God. I confess it is not Christ I

want. I do not feel myself led to him as to an end. I am not satisfied there. It is God I ask for, God I want; no other, none between, save as a guide to him. It confuses me to be told I am to find this or that in Jesus. I say, "No: I find such things in God." I cannot grasp the idea of two separate persons having such similar functions. I find in God only what others find in Christ. I think other men have made him a usurper. While they leave God in the material universe, they have taken him clean out of the universe of faith and life. He is left to the outside affairs, while all that is near and precious to the individual falls under the charge of Christ. I cannot take it in. My Bible calls Jesus the way to God. I use a way to get to an end. When I reach the end, I have done with the way. When Christ brings me to God, God is my all. The work of Christ is done. No matter what the authority of synod, catechism, council, antiquity, I cannot make my Bible tell me any thing but the absolute supremacy of him whom Jesus Christ teaches us to call Father; I cannot make the office of that Christ any other or more than to make known that Fatherhood, and offer himself as the way to its blessing and rest. I accept him only as that; and then there is to me clear, shining, single, above all, — as that clear, shining, single pillar of eternal ice above the ever-frozen sea, — that Being of ineffable majesty, wisdom, and

love to whom our Saxon tongue has given the name God, — the good. To him would I give glory and honor for the mission of such a one as Jesus; and Jesus would I accept but as the appointed way to him.

"Thou art the way; and he who sighs,
Amid this starless waste of woe,
To find a pathway to the skies,
A light from heaven's eternal glow,
By thee must come, thou Gate of love,
Through which the saints undoubting trod,
Till faith discovers, like a dove,
An ark, a resting-place, in God."

FOUNDER OF CHRISTENDOM

By Goldwin Smith

Size, 5 1-8 x 7 1-2; pages, 44; price, 50 cents *net;* postage, 4 cents.

THIS little book is remarkable as the clear, concise, and masterful presentation of the character and mission of the Founder of Christianity from the point of view of an eminent historian. Without religious bias, with unprejudiced interpretation of facts, by a calm logic that does not suffer shipwreck on a sunken theological reef, the author, known on two continents for his scholarly attainments, presents to us a view of the Man of Galilee that wins by the charm of its simple, human, and rational appeal. Here we see a man of commanding nobility stripped of ecclesiastical glamour, a leader who leads through the power of triumphant virtue and unselfish consecration to a great work, as drawn by one who, in sympathy with his intense humanity, looks upon the Nazarene as the highest type yet achieved by the race. It is not too much to say that in brief compass one cannot find a more sane, helpful, and really inspiring interpretation of a life so potent throughout the centuries.

MAN JESUS, THE

By John W. Chadwick

Size, 4 3-4 x 7; pages, 258; price, 75 cents *net;* postage, 8 cents.

AN endeavor, "with the help of many eminent scholars, to write a book which shall contribute something to a rational understanding of the human greatness of Jesus in the minds of those who have not the time or opportunity to read those voluminous writings in which the modern study of the life of Jesus has embodied its conjectures and results." The sources of information concerning Jesus and the general place and time of his career are carefully and fully examined, followed by a consideration of his youth and training, the development of his character and work. Subsequent chapters deal with Jesus as Prophet and Messiah, and finally with the questions of resurrection and deification. In simple, direct language, the grandeur of Jesus' humanity is here portrayed with warm sympathy and rare insight.

AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston

THE American Unitarian Association is the working missionary organization of the Unitarian churches of America. It seeks to promote sympathy and united action among Liberal Christians, and to spread the principles which are believed by Unitarians to be essential to civil and religious liberty and progress and to the attainments of the spiritual life. To this end it supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes, sells, and gives away books, sermons, tracts, hymn-books, and devotional works.

Tracts descriptive of Unitarian principles, doctrines, and methods, are sent free to any who desire to know what Liberal Christianity stands for and works for. A list of these free tracts will be sent on application. A full descriptive catalogue of the publications of the Association, including doctrinal, devotional, and practical works, will be sent to all who apply. All religious books by Unitarian authors are kept on sale, and will be sent on receipt of price. A list of such books, with prices, will be furnished upon request.

The Association is supported by the voluntary contributions of churches and individuals. Annual subscriptions of any amount are solicited. Address communications and contributions to the Secretary at his office, 25 Beacon Street, Boston, Mass. The following is the simple

FORM OF BEQUEST.

I give and bequeath to the American Unitarian Association, a corporation established by law in the State of Massachusetts, the sum of.....dollars.

[No. 174]

THE

UNPARDONABLE SIN.

BY

JOHN F. W. WARE.

AMERICAN UNITARIAN ASSOCIATION.

BOSTON.

Our Faith.

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

Typical Covenant of a Unitarian Church.

In the love of the truth, and the spirit of Jesus Christ, we unite for the worship of God and the service of man.

Our Declaration

(*As expressed in the By-Laws of the American Unitarian Association.*)

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity; and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose."

(*As expressed by the National Conference of Unitarian and Other Christian Churches, at Saratoga, N. Y., in 1894.*)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

"The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this Constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

THE

UNPARDONABLE SIN.

THERE is none. What is sin? The best definition, perhaps, is that of the Apostle, — "Sin is the transgression of the law." The man is a sinner by transgressing the law. He does not sin except by transgression. He cannot inherit sin; because sin is transgression, — a positive, definite, individual, wilful act. There is, there can be, no other sin. Theology says so, not the Bible. Adam's sin was his sin, nobody's else; Eve's sin was her sin, nobody's else; my sin is mine, your sin is yours. Consequences may be transmitted, inherited; not sins.

You have no sin but your own to think about, to shun, to repent of. Can you so sin that God will not forgive you? No: unless you refuse to repent, — the one only condition on which God will grant pardon; so that, whether there is for you an unpardonable sin or not, depends on you alone. Keep the condition, fulfil the terms, and though your

sins be deepest, most desperate, "God is faithful and just to forgive us our sins." Repent after the godly sort, with the sorrow that needs no repentance; reform; quit the old, live the new, life; and God must forgive. Even He cannot afford to break his word; and such is his word by the mouth of prophet, apostle, and Son.

That Son was one day beset by the Pharisees, with more than their usual obstinacy and hate. They turned every thing against him. They had surpassed themselves in unreasonable spite, wilful prejudice and blindness. He had argued with them before; he had expostulated, he had done every thing to enlighten and instruct them. The hardness of their hearts was deliberate and dogged. Utterly in despair, he spoke at last in that strong, sweeping way he sometimes spoke, and which it is so difficult for us to understand and explain, to limit to the occasion or expand into a general truth, — "All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven." That was their then sin, and they would not repent it, so bad, so mad, were they. Out of this declaration has grown a widespread horror of some nameless sin which a man may commit, which cannot be pardoned, — a belief that has haunted and made wretched the lives of many good people, and driven some men mad.

But over against this single statement uttered under peculiar circumstances, to rebuke the desperate wickedness of the Pharisees, are his calm, deliberate utterances at so many times, about the disposition and ability of God to forgive man, with the single antecedent condition of repentance and reformation. He makes no exception. The portrayal of the Divine character, as well as all that is said directly upon this subject, is such that it is impossible that there should be any sin, or any sinful life, that will not be forgiven when the man has turned from his sin.

But must you not rely upon "the merits of Christ"? Not at all. They will not help you. It is your own *de*-merit that sinks you in sin, and by your own merit — the degree of your fidelity — will you be lifted out of your sin. When Zaccheus was convinced that he had been a sinner, he did not say, "Lord, I rely upon your merits;" but he said, "Lord, if I have taken any thing from any man by false accusation, I restore him fourfold." That is a necessary part of the repentance not to be repented of, — *not expiation on the part of Christ, but restitution on the part of the man*; a making-up, by the works of repentance, for the wrong done by the sin. To repent, is not to feel sorry, to do so no more; but to repent is to make good, so far as in you lies, the loss and damage of your sin to yourself and others and God.

You need have no question about the Divine pardon, if, only with the humility and the persistence of the prodigal son, you show the sincerity of your contrition by the after godliness of your life. Make that your aim: your pardon is secure.

APOSTLES' CREED, THE

An Analysis of its Clauses with Reference to their Credibility. By Archibald Hopkins

Size, 5 1-4 x 7 3-4 inches; pages, 207; price, 60 cents *net;* postage, 9 cents.

A THOROUGHLY sane, thoughtful, and discriminating examination of the Apostles' Creed, clause by clause. The special treatment in this volume is that of a layman applying principles of common sense and of clear, logical, untechnical processes of thought to the problems involved. It is a fearless, sincere search after truth, without shrinking from results, and a forcible statement of conclusions and the reasons therefor, expressed in language wholly free from theological or philosophical terms. The author is iconoclastic only for the sake of becoming constructive in the end: he seeks to remove wholly the old, already crumbling structure of dogma only for the purpose of securing the foundation of a rational and more enduring religious belief. The book is, in effect, a plea for a larger, freer, intellectual outlook, and a more hopeful and inspiring religious faith than any creed can supply.

WORKS OF ORVILLE DEWEY

Size, 6 x 8 1-2; pages, 804; price, $1.00 *net;* postage, 21 cents.

THIS one-volume edition of Dewey's works, published in compliance with many requests coming from both this country and England, contains everything formerly found in the three volumes of "Works," "The Problem of Human Destiny," and "The Two Great Commandments," with the addition of a brief biographical sketch and full index of topics. It contains the ripe thought and mature experience of one of the best writers and ablest minds which American Unitarianism has produced. As a preacher of practical truth and the highest morality, with spiritual fervor and fine discrimination of motives and actions, his sermons are full of stimulating suggestions and wise counsel. With the possible exception of Dr. Channing, no person occupied a more prominent position in the early annals of American Unitarianism. Mary E. Dewey contributes a brief but comprehensive sketch of her father's life.

AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston

THE American Unitarian Association is the working missionary organization of the Unitarian churches of America. It seeks to promote sympathy and united action among Liberal Christians, and to spread the principles which are believed by Unitarians to be essential to civil and religious liberty and progress and to the attainments of the spiritual life. To this end it supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes, sells, and gives away books, sermons, tracts, hymn-books, and devotional works.

Tracts descriptive of Unitarian principles, doctrines, and methods, are sent free to any who desire to know what Liberal Christianity stands for and works for. A list of these free tracts will be sent on application. A full descriptive catalogue of the publications of the Association, including doctrinal, devotional, and practical works, will be sent to all who apply. All religious books by Unitarian authors are kept on sale, and will be sent on receipt of price. A list of such books, with prices, will be furnished upon request.

The Association is supported by the voluntary contributions of churches and individuals. Annual subscriptions of any amount are solicited. Address communications and contributions to the Secretary at his office, 25 Beacon Street, Boston, Mass. The following is the simple

FORM OF BEQUEST.

I give and bequeath to the American Unitarian Association, a corporation established by law in the State of Massachusetts, the sum of.....dollars.

[No. 175]

THE MOTHER AND HER BOYS.

BY

MRS. BROOKE HERFORD.

AMERICAN UNITARIAN ASSOCIATION,
BOSTON.

Our Faith.

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

Typical Covenant of a Unitarian Church.

In the love of the truth, and the spirit of Jesus Christ, we unite for the worship of God and the service of man.

Our Declaration

(*As expressed in the By-Laws of the American Unitarian Association*).

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity; and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose."

(*As expressed by the National Conference of Unitarian and Other Christian Churches, at Saratoga, N. Y., in 1894.*)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

"The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this Constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

THE MOTHER AND HER BOYS.

The mother's one absorbing idea and desire, when a man-child is given to her, is that he may grow up to be a good man, that the world may be a little better for his manhood. I do not think a mother can do much to help the boy to become a good, useful man, unless she has this feeling from the beginning. Miss Edgeworth, in one of her stories, makes a mother say, "All boys are naturally little bears." While not able entirely to indorse this idea, I am free to confess there is some truth in it! But there is also another truth, beautifully put by Mrs. Barbauld, when she says, "Reverence in the infant the future man; in man the rudiments of the angel." Reverence — that is the thing we want. Love, in the mother, comes by nature; but this mere natural love, if unaccompanied by reverence and a thought for the future, is just as likely to lead her wrong as right. About the year 1492, in a little village in Germany, there was a schoolmaster, by name John

Trebonius, who had a curious habit of always raising his cap to salute his pupils when he entered the school-room. When some one expressed astonishment, he said: "There are, among these boys, men of whom God will one day make burgomasters, chancellors, doctors, magistrates. Although you do not see them with the badges of their dignity, it is right that we should treat them with respect." One of those little boys was a certain Martin Luther! I do not know that we could have a better illustration of the importance of our subject, and the spirit in which it should be regarded. It is, at least in all the early part, especially a mother's subject. At the same time, a complete man cannot be made without the help of the father; it takes both a good man and a good woman to train up a youth. I think that boys are often injured, sometimes almost ruined, by the mother absorbing too exclusively the confidence of her lads. More and more, as the lad grows up, he needs the influence and companionship of a good man. At the same time, in the earliest years, the chief influence does rest with the mother.

"We hardly know," says Dr. Martineau, "how soon the child once born in the image of God becomes twisted into our likeness, and spoiled by the contagion of our selfishness." I think we may take as especially concerning the mother the

period of life from infancy to the age of ten or twelve, when the boy is beginning to pass out into the wider influences of the world.

Passing on, then, to some of the main elements required in the building up of character, I must put first of all *Self-Control.* This seems to me the main line, which will run all through the life. I feel it to be of such importance, that I believe a child taught to exercise self-control, though not taught to read and write, will have a better chance of making a good man than one taught any quantity of learning without self-control. It is said of John Wesley's mother, that she whipped him when a baby in order to teach him to cry softly. Mrs. Wesley was a wise woman; she rightly estimated the value of this habit of self-control, and thought she could not begin with it too soon; though I cannot quite agree with her plan, and think that if a little more of the "patience of love" had tempered her firmness, John Wesley might have been even a better man than he was. But I would not let a child cry *ad libitum;* I would not let it eat *ad libitum.* The essential principle in teaching self-control is to begin with the mother's exercising quiet, firm control, and gradually relaxing it as reason and affection can be brought to bear upon the child, and he can be induced to exercise the same control over himself. It is not by any set lessons, so much as by the

opportunities which keep occurring in the daily life of the family.

It is harder work to teach a boy who is alone with his mother than one growing up with brothers and sisters. It is a misfortune to be an only child; and I am inclined to think the advantages to the growth of character increase, rather than diminish, by the child being one of a large family.

In the teaching of self-control, it is very essential that the mother shall have firm control over herself. She wants self-control in not giving way to her child. A mother's love is so great and so unselfish that I am sure if mothers could only be brought to feel the importance of restraining their own pleasure in the delight of their children, and would look further ahead, they would make many more sacrifices than they do. It is so hard to say "no;" it is so easy to say "yes," especially if we gain a little present relief, as well as the child a present pleasure. Restless caprice is almost one of the first trials of childhood, and motherhood, too; but it opens the door for endless little lessons in self-control and order. Take an illustration from a little child playing: first, the child wants his blocks; plays with them only a few minutes, perhaps does not play with them at all, but, as soon as they are fairly out on the floor, wants something else. Now it is a ball; then nothing will satisfy him but a pencil and slate;

and meanwhile all the other toys are left scattered about. The easiest plan for the mother, at the moment, is to let him go on in this way, and then put them away herself by and by. But the mother who looks to the future of her boy will not do so. Here is one of the opportunities of teaching self-control. But how? Not by merely telling the child he must keep to the blocks, and that he shall have nothing else; but by the mother herself trying to interest him in them, showing him perhaps some new thing to build, and in any case teaching him that they must be put orderly by, even though she has to assist him in doing this. All this of course takes trouble, but such moral lessons can no more be given without trouble than a writing or a reading lesson.

One element in self-control is letting children feel the consequences of their acts. The older idea of rewards and punishments was arbitrary. Luther said, "The apple should be placed beside the rod." But nowadays we see that a wiser kind of retribution may constantly be brought out of the very right or wrong-doing itself, without either apple or rod. For instance, a child will linger or dawdle over dressing, he is not ready for the drive or walk, — let him stay at home. He refuses to have his hands and face washed for dinner, — let him dine alone; he must not come to table. Weak parents, however, rather try to

shield their children from consequences; but every time they do so they lose one of Nature's opportunities. One thing especially may be spoken of here, — the way in which a thoughtful mother may see the points at which heredity has caused some natural weakness or over-development, and do her part in the evolution of something better. The doctrine of evolution is all right, as long as we bear in mind how much of it we have in our own power. That first great desire of the mother's heart, that her boy should grow up a good man, if only kept steadily before her, will help her very much, and she will not feel anything too trifling or too small that shall be necessary from the very beginning to build up character.

Next to self-control I would place *Truthfulness and Honesty*. At the outset I think it should be said that truthfulness is learned much later than people generally suppose. I used to think it was one of the first things to be taught; nay, that untruthfulness was a wickedness which no child properly taught by parents not believing in original sin would be guilty of. So when my first child, soon after he had learned to talk, told me an untruth, I cried very bitterly. Truthfulness *is* one of the *first* lessons to be taught, only we must not expect too much. A great deal of what is too apt to be taken for untruthfulness in a child is mere play of imagination, a sort of ideal-

izing and painting, which comes very early to some children. It is the duty and responsibility of *accuracy* which must be taught; and a great deal may be done in this way whilst the lad is a mere child. "Sir," said Dr. Johnson, "if your boy tells you that he looked out of that window when he looked out of the other, whip him!" We may differ with the doctor, perhaps, as to the way of punishing the boy, but there is no doubt that inaccuracy should not be overlooked in a child. We are constantly seeing such shocking examples of untruthfulness and exaggeration, both in private gossip and in the newspapers, that one cannot help wondering whether, if the good doctor's plan had been put into practice all round, society might not be blessed with more truthful members. One cannot too soon teach a child to use its conscience in these matters. If the mother will only train her boy early in this matter of accuracy, the larger influences to truth and honesty will follow naturally enough.

Then, as the third matter, I would place *Unselfishness*. This is a quality especially to be taught to *boys*. A feeling seems to grow up about a lad that he is the powerful one in life, has got to do the hard work, and so must be excused a good deal and more indulged, and let off a good deal from small service. I think there is nothing the child learns sooner than selfishness, and often

mothers help their children to be selfish. Thus, very unselfish mothers often have the most selfish boys. And here I wish to say very earnestly, if you want your boy to grow up without overmuch *thinking* of himself, do not let him *talk* much about himself, and do not talk about him to others when he is present. Parents are far too careless about this. Do not let your children see your callers so much as is the custom, nor bring them forward purposely to be seen and spoken to. Before a child can understand your words, he can tell that you are drawing attention to himself; then it is not long before every word you speak about him is understood. So he finds out that he is a person of some importance, and very soon he gets to feel that it is only right and proper that he should be talked about and considered. Thus your first seeds of selfishness are sown in him! Again, remember that some children are naturally more generous than others; they do not show any propensity for hoarding or possessing things, to have them "for their very, very own," and they willingly part with them. A mother is apt to call this "generosity," and plumes herself upon the idea that her child is unselfish. But there is all the difference in the world between this sort of generosity and real unselfishness. Your "generous boy" gives *one* apple when he has *two;* or a toy he does not want, when he knows he has

another new and handsome one in sight. This is not unnatural or to be censured, but don't allow yourself or him to imagine that he has done an *unselfish* thing, and don't praise him for it; let it pass with as little notice as possible. Such generosity is often only a form of self-gratification. Thus I heard one of your easy-going, generous men, one of the most ready at off-hand giving, talking to a friend about the hard times and the need for economizing; "But," said he, "men don't like to give up anything as long as they can get it; and, by jingo, *I'll* have all *I* want!" The truer spirit is that of the poor little girl, who, in like hard times during the Lancashire cotton famine, was seen one wintry day barely clad, but happy in the possession of an old shawl, which she offered to share with her little companion, saying, "Come under, *I can stretch it a bit!*" The true test of unselfishness for all, is not what we give, but what we *give up*.

Fourthly, I would place *Patriotism*. A mother can do much to train her boy to be a good citizen. How can a boy have an inborn love of his country, if his father and mother show no interest and no enthusiasm about its history, and its laws, and its good government? I think that if the mother has it in her heart to make her boy some day faithfully do his part for his city or his country, she will begin in good time, teaching him all she can

about it; making him love and respect the names of its best public men who have served it well in times past; taking an interest herself, and teaching him to take interest, in the events of the day. What better way of carrying out the lessons of unselfishness in the home to unselfishness applied to patriotism? We read of older times when mothers inspired their sons, even when quite little boys, with the ambition to save their country from its foes; the boy longing for the time when he should be able to bear arms with his elders. Has our country no longer need of young men fired with as holy a zeal for her welfare, even though it has to be shown in more commonplace ways? Shall mothers no longer be ambitious that their sons when they grow up shall manfully put their hands to the work that is still to be done by true, honest, and fearless citizens? If some of the women who write and lecture, pleading for woman's suffrage, would only spend the same time in teaching their sons the duties and responsibilities of citizens, and their daughters by precept and example to do the same for the next generation of boys, it would not be long before our cities were better places than they are; even in political matters, the earliest influence is the strongest! I met the other day with an earnest, high-principled Republican. I found he was one of a family of eight sons; his father had been a Democrat, his

mother a Republican. I asked with curiosity how many of the sons grew up Democrats. *Only one out of the eight!* Children begin very early indeed to take party sides. As soon as they do *that*, they can be trained to look at the matter from a higher standard. Of course they will at first be likely to feel that the side their parents take is the right one, but do all you can to help them to look from the point of principle and not of party. Here the father's help will come in, in teaching and interesting them, and simplifying to them what is interesting him in city politics or the affairs of the world, and explaining this new scheme and that new enterprise or expedition. I have seen a father bring out a surprising store of geographical and historical knowledge when sitting, on a Sunday afternoon, with a good illustrated weekly paper, and two or three little lads hanging on the arm of his chair and on his knee. Now it was the launching of some great ship, now some wonderful new piece of machinery that was illustrated. Now it was some hunting scene in India, or an incident in a war going on in Europe, or the history of the changes in governments and exchanges of territory. This father was not a professional man, had not the slightest pretensions to being a great reader; but he brought out and simplified to his boys the newspaper reading of the day's events all over the world, and such knowledge of

its past history as came within his own memory. He did not attempt to go far back into the past, but forty or fifty years even of his knowledge was very ancient and very useful history for his little boys. All this was an education in itself, — an education in unselfish interest in the life of peoples and countries, and altogether in the life and work of others. I have not seen this family of little boys since they became young men; but I feel pretty certain that when I do come across them, I shall find them working for their city and never shirking public duty, some of them perhaps, in time, members of parliament or magistrates, and this not for the sake of office or pay.

Important, however, as all these qualities I have spoken of are, I cannot regard a mother as having fulfilled her part unless she has done something to bring out that which is the crowning element in character, — I mean *Religion.*

Here again we have to go back, as in self-control, to that idea that she herself must *guide* at first, and so gradually develop in the child the power of *self-guidance.* At first the child cannot conceive of any power or care greater than its parents'. He does not see the necessity of asking for the care of a Heavenly Father.

It is not dependence that is first taught, but wonder and reverence. This is the most natural order of development. The child-mind seems

peculiarly fitted to receive and enjoy impressions of wonder and reverence. Without set lessons or taxing the memory, gradually the mind is led on from the wonder and beauty in Nature, in the stars and flowers and insects, in sunshine and storms, — on to something greater than these, to something greater and more powerful than father or mother, some being on whom *they* in turn depend. There is something in the very nature of children that readily receives the belief in a very real relation between a Supreme Being and themselves, long before they can have any set instruction from the Bible. The religious nature, which I believe to be as natural as any other element of mind, may and should be developed at first *without Bible or Testament.* Afterwards all the helps from devout, religious, God-loving men and women in all ages, and even of all nations, will be recognized and valued. But the whole, to be firm and permanent, must be based upon an *inward, gradually developed* consciousness, which will be independent of creeds or doctrines or evidences, and which, if once it is naturally brought out, cannot be utterly swept away by the tempest of scepticism and unbelief by which it will at times be assailed. So much a mother owes to her child, so much I believe its nature demands and is adapted to receive. I should not like to close, however, without a word about teaching little

children to pray. I think it is a good thing for the mother to write a simple little prayer for her children to learn by heart; not, however, as something to be kept rigidly to: the child should be encouraged himself to add something to it in his own way, on special occasions of thankfulness or trouble. And, especially with boys, I would do everything I could to help and encourage them to overcome their dislike to kneeling down before getting into bed when amongst strange boys or when away from home. I do not believe that boys are naturally less religious than girls, but I do think that they are more afraid of being laughed at; and, more than all, they fear being thought soft or emotional, and they think it looks so if they say their prayers regularly as little boys and girls do at home. Teach them that this fear is a weakness in itself, and shows a lack of the highest courage that a man can wish for, — moral courage. In this, however, as in all other matters I have spoken of, I do not attempt to lay down any detailed rules, but only to show the spirit and direction of these early efforts, which rest so entirely upon the mother, and which really give the bias to the whole after-education.

In close connection with this religious teaching at home, is the matter of taking little children to church. I do not need to say anything about the Sunday-school, because children are generally

ready enough for that; but I do not think that any Sunday-school can take the place of the church, any more than the Sunday-school teacher can relieve the mother of her own responsibility for religious training at home. Every mother who believes in public worship, and feels the benefit of it herself, would like her boys to grow up good church-goers and church-supporters. If they are to do this, she must begin early to take them with her. I think from five years old children may begin to go occasionally as a treat; and by the time they are seven or eight, church-going should have come to be looked upon as one of the regular institutions of the family, — a matter of course as much as regularity at meals or bed-time. To form this regular church-going habit while children are young, requires great tact and patience, and a mother has to exercise her unselfishness as much here as elsewhere. She will not, perhaps, be able to keep her whole attention on the service, or feel the time so restful to herself as if the children were all left at home with a servant; but I never see a mother at church, Sunday after Sunday, without her children, without wondering rather sadly how they are spending the Sunday morning. There is not much trouble at first. Children love to do what they see their parents and all grown-up people do, and to be with them. For the first few times, the novelty and serious-

ness may awe them, and they will very likely behave very well; but as this wears off, and they feel more at home in the pew, they will be apt to grow restless and talkative. Watchfulness and tact, however, will do a great deal in keeping them quiet. Let the little one have a book, or a pencil and scrap of paper; this, with a good nap, will help along the sermon. Many a time I have listened to the sermon with a little child leaning up against me on each side. But even from the beginning there are some things the children can enter into. There is always the singing; and they like to look over the hymn with father or mother long before they can read, and gradually they find that they know some of the words. Later on, again, if they are encouraged to listen, they will startle you some Sunday by saying, as one of my little boys did, "Mother, I do believe I understood a little bit of the sermon to-day." Insist upon one thing only, — no talking, perfect silence and quietness; this one lesson in self-control will be as good as a sermon. As soon as a child knows that quietness has to be, it is wonderful how much it will find to interest both eyes and ears. Children are very quick observers: they will soon notice when parents and older people who are about them are reverent in their behavior. When they see that they join devoutly in prayer and hymn, they will have impressions

made upon them which they will carry with them all through their lives; they will begin to have some realization of what is meant by religion, and by worshipping in "spirit and in truth."

I cannot better close what I have to say than in the following wise words of John Locke: "The business of education, in respect of knowledge, is not to perfect a learner in all or any one of the sciences, but to give his mind that disposition and those habits that may enable him to attain any part of knowledge he shall stand in need of in the future course of his life."

I have thought it might be helpful to some mothers if I should add two passages from Mrs. Barbauld's "Hymns in Prose" which I have often read to children and found that they liked. Along with them I have ventured to put two very simple prayers, such as any mother might teach her children to say.

HANNAH HERFORD.

When the darkness is passed away, and the beams of the morning sun strike through your eyelids, begin the day with praising God, who hath taken care of you through the night. Flowers, when you open again, spread your leaves, and smell sweet to His praise. Birds, when you awake, warble your thanks amongst the green boughs. Sing to Him before you sing to your mates. Let His praise be in our hearts when we lie down; let His praise be on our lips when we awake. — *Mrs. Barbauld.*

MORNING PRAYER FOR A CHILD.

Heavenly Father, I thank Thee for this new day. Now may I try to please Thee to-day. Help me to be obedient to my father and mother, and very kind to every one around me. Help me to speak the truth, and in everything to do my best. May I feel thankful to Thee for everything that makes me happy, and remember that Thy love and care are over all Thy children everywhere. Amen.

As the mother moveth about the house with her finger on her lips, and stilleth every little noise, that her infant be not disturbed; as she draweth the curtains around its bed, and shutteth out the light from its eyes; so God draweth the curtains of darkness around us; so He maketh all things to be hushed and still, that His large family may sleep in peace. — *Mrs. Barbauld.*

EVENING PRAYER FOR A CHILD.

Heavenly Father, bless me, and take care of me this night, and give me quiet sleep. Forgive all that I have done wrong this day, and help me as I grow older to try more and more to please Thee. Bless my dear father and mother [*and brothers and sisters*]. *May we be a happy family on earth, and at last a happy family in heaven.* AMEN.

UNITARIANISM: Its Origin and History

Size, 5 1-4 x 7 5-8; pages, 394; price, 75 cents *net;* postage, 11 cents.

THE scope and value of this series of sixteen lectures, delivered in Channing Hall, Boston, by some of the most eminent leaders in the denomination, cannot be better indicated than by giving the table of contents: I. Early Christian Doctrine, by Joseph H. Allen; II. Christianity from the Fifth to the Fifteenth Century, by Andrew P. Peabody; III. Unitarianism and the Reformation, by Seth C. Beach; IV. Unitarianism in England, by Brooke Herford; V. The Contact of American Unitarianism and German Thought, by Joseph H. Allen; VI. The Church and the Parish in Massachusetts, by George E. Ellis; VII. Early New England Unitarians, by Andrew P. Peabody; VIII. Channing, by George W. Briggs; IX. Transcendentalism: The New England Renaissance, by Francis Tiffany; X. Theodore Parker, by Samuel B. Stewart; XI. Unitarianism and Modern Literature, by Francis B. Hornbrooke; XII. Unitarianism and Modern Biblical Criticism, by James De Normandie; XIII. Unitarianism and Modern Scientific Thought, by Thomas R. Slicer; XIV. The Law of Righteousness, by George Batchelor; XV. The Relation of Unitarianism to Philosophy, by Charles Carroll Everett; XVI. Ecclesiastical and Denominational Tendencies, by Grindall Reynolds.
A remarkably comprehensive and unusually interesting exposition of Unitarian history and ideals.

LORD'S PRAYER, THE

By James Freeman Clarke

Size, 4 3-8 x 6; pages, 95; price, 35 cents *net;* postage, 3 cents.

THESE are the last eight discourses of Dr. Clarke. They are simple, heartfelt expressions of deep sentiments of worship and praise, of "the appeal of the mortal to the infinite." The beauty and value of the Lord's Prayer is here revealed, and the clear insight and devout spirit of the author run through all the pages of this little book.

AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston

IMMORTALITY, and Other Essays

By Charles Carroll Everett

Size, 5 1-4 x 7 1-2; pages, 280; price, $1.20 *net;* postage, 1 cents.

THE late Dean of the Harvard Divinity School has given u many scholarly essays on religious and philosophical sub jects. Dr. Everett's penetrating and analytical mind with his ideas expressed in clear and simple yet finished style lends to all his writings an interest and charm not always asso ciated with the topics discussed. The two previous volumes o his essays have omitted considerable excellent material worth of a more permanent form of preservation than the periodica in which it appeared, and it is from this source that the follow ing essays have been chosen for the contents of the preser volume: "Immortality," "The Known and the Unknowable i Religion," "Mysticism," "The Gain of History," "The Fait of Science and the Science of Faith," "Joseph Priestley, "The Philosophy of the Sublime," "Spencer's Reconciliation o Science and Religion."

SPARK IN THE CLOD, THE

A Study in Evolution. By J. T. Sunderland

Size, 5 1-4 x 7 1-2 inches; pages, 230; price, 80 cents *net;* postage 8 cents.

IN this examination into evolutionary processes and th effect of our modern knowledge of them upon our intellect ual, moral, and religious conceptions, the author takes u back to the earth's formation, where the order of creation, s far as it is of human concern, begins. Then, after the lapse o ages, man and his evolution become visible parts of this world process, involving the problems of pain and evil, of God and th soul and immortality. Rational application of accepted facts o science is made to the world of religious ideas, and the necessar modification in the old conceptions of things is clearly pointe out. Finally, regarding human destiny and the hope of immor tality, the author reasons from what man has been to what, i the rationality of nature, he must be; for "all evolution is a once a history and a prophecy."

AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston

THE American Unitarian Association is the working missionary organization of the Unitarian churches of America. It seeks to promote sympathy and united action among Liberal Christians, and to spread the principles which are believed by Unitarians to be essential to civil and religious liberty and progress and to the attainments of the spiritual life. To this end it supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes, sells, and gives away books, sermons, tracts, hymn-books, and devotional works.

Tracts descriptive of Unitarian principles, doctrines, and methods, are sent free to any who desire to know what Liberal Christianity stands for and works for. A list of these free tracts will be sent on application. A full descriptive catalogue of the publications of the Association, including doctrinal, devotional, and practical works, will be sent to all who apply. All religious books by Unitarian authors are kept on sale, and will be sent on receipt of price. A list of such books, with prices, will be furnished upon request.

The Association is supported by the voluntary contributions of churches and individuals. Annual subscriptions of any amount are solicited. Address communications and contributions to the Secretary at his office, 25 Beacon Street, Boston, Mass. The following is the simple

FORM OF BEQUEST.

I give and bequeath to the American Unitarian Association, a corporation established by law in the State of Massachusetts, the sum of.....dollars.

[No. 176]

HOW TO BE HAPPY

A Lay Sermon.

BY

MISS M. P. WELLS.

AMERICAN UNITARIAN ASSOCIATION

BOSTON.

THE American Unitarian Association is the working missionary organization of the Unitarian churches of America. It seeks to promote sympathy and united action among Liberal Christians, and to spread the principles which are believed by Unitarians to be essential to civil and religious liberty and progress and to the attainments of the spiritual life. To this end it supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes, sells, and gives away books, sermons, tracts, hymn-books, and devotional works.

Tracts descriptive of Unitarian principles, doctrines, and methods, are sent free to any who desire to know what Liberal Christianity stands for and works for. A list of these free tracts will be sent on application. A full descriptive catalogue of the publications of the Association, including doctrinal, devotional, and practical works, will be sent to all who apply. All religious books by Unitarian authors are kept on sale, and will be sent on receipt of price. A list of such books, with prices, will be furnished upon request.

The Association is supported by the voluntary contributions of churches and individuals. Annual subscriptions of any amount are solicited. Address communications and contributions to the Secretary at his office, 25 Beacon Street, Boston, Mass. The following is the simple

FORM OF BEQUEST.

I give and bequeath to the American Unitarian Association, a corporation established by law in the State of Massachusetts, the sum of.....dollars.

HOW TO BE HAPPY.

MY text is the twenty-seventh Psalm, especially the last verse. My discourse will be divided into a preamble, six heads, and a few remarks on what has been said.

We all want to be happy: in early youth we all expect to be, as a matter of course. We look forward into the future with eager, confident eyes, so impatient we can hardly wait, for that vague but glorious something we feel sure awaits us there. The days, the months, the years, slip away, and we find ourselves living common, prosy, work-a-day lives, like every one else; we are constrained, hemmed in, by circumstances against which we are helpless; we find we must give up the plan, the hope in which our heart, our very life, is bound up; the thing that is most distasteful and dreadful to us happens to us, nevertheless; and death takes the dear friends, — so much a part of ourselves, it never occurred to us to imagine life without them And

this is the realization of that splendid future we so longed for! One of the most critical as well as bitterest moments of existence is when the heavy burden of life first falls consciously on the careless, happy heart of youth, merrily dancing down the "long path." Scales seem to fall from our eyes. Suddenly we notice how few people look happy, how every middle-aged face bears deep lines, how the light and sparkle has faded out of the eye, how often the voice has a complaining, at best a resigned, tone. These faces were all young, bright, expectant, once. Thoreau says, "The man builds a woodshed from the material the youth collected for a golden bridge to the moon." Is it all really true, then, that we have read in poetry with a half-sad, half-sentimental pleasure? Is life a "fleeting dream, for man's delusion given"? Is all its song "endure nd die"? Is "man made to mourn"? Is that miserable saying of somebody really true, — "Youth is a blunder, manhood a struggle, old age a regret"? And what shall we do under this new aspect of life? Shall we grow bitter, sneering, cynical? Shall we rush from one excitement to another in the mad pursuit of happiness? Or shall we sit down despondently, fold our hands, and wait for the end, not far off at the longest?

The answer we give to these questions is a turning-point in life. For my part, believing fully in

the possibility of happiness, even in this "vale of tears," if so we must call it, I shall proceed to give my receipt therefor.

Firstly, — If possible, be well, and have a good appetite. If these conditions are yours, the battle is already half gained. Many soul and heart troubles are really located in the stomach, unromantic as it sounds. Ill-health causes the blues, and the blues cause ill-health: so we should cultivate the body's health for the spirit's, and equally *vice versa*.

Secondly, — Be busy. Fill the hours so full of useful and interesting work, that there shall be no time for dwelling on your troubles, that "the day shall dawn full of expectation, the night fall full of repose."

"A millstone and the human heart are driven ever round:
If they have nothing else to grind, they must themselves be ground."

Make interests for yourself in life. Realize that you are a living soul, with responsibilities, glorious opportunities, now, and eternity hereafter; and be ashamed to find life vacant, tiresome.

Thirdly, — Forget yourself. People cannot be happy who are constantly dwelling in thought upon themselves, their own perfections, their own shortcomings, what people think of them, and so on. The heaviest burden of life is often ourselves, — self-disgust. From every thing else we can escape;

but there is no getting away from ourselves. It is, too, a burden we must bear alone. To keep ourselves to ourselves, is a lesson we learn early in life. The only way to attain peace is, having done our best, whether the result be a success or a failure, forget it, think no more about it. Nothing more surely produces a morbid, diseased tone of mind, than the habit of constant self-contemplation.

Fourthly, — Expect little. Expect little of life, not too much of your friends. Living solely in to-day, not venturesomely intermeddling with the future, any pleasure it has for us will come wearing the added charm of surprise; and we shall have to mourn no "might-have-beens," ruins of air-castles we have built only to crush us in their fall.

Fifthly, — Be determined to be happy. Make the most of every happiness that comes to you. Look on the bright side of every thing. Cheerfulness is not always spontaneous: it is greatly a matter of habit, and bears cultivation. One who can contrive to bear a smiling face through a world where there are so many troubled hearts, may unconsciously be a public benefactor; for the "merry heart doeth good like medicine," not alone to its possessor.

Lastly, — and herein, after all, lies the great secret of happiness, — trust in God. Believe that God is, that he really knows what is best for you;

believe this truly, and the bitterness is gone from life. Half our troubles we make ourselves by resisting, rebelling against our misfortunes. As soon as we can accept them, can say and believe they are for the best, their sting is gone. Trusting in God, we shall not fancy we should be happy were we only somewhere else, had we only that something else which seems to us wanting in our lives. We shall feel that God put us exactly where we are, sent or withheld whatever was right; and our part is only to do the best we can with the "talents" he has lent us, be they ten, five, or only one. I notice Christ did not say, "If any will come after me, let him take up a cross, and follow me." No: it is, "Let him take up *his* cross," — that thing which is most disagreeable, painful to us; that thing whose shadow darkens all our lives; that is the very thing we are asked to bear, — and to bear not complainingly, not stoically, but trustingly, and if possible cheerfully. The soul that "waits" on God, believing firmly whatever comes to it from him is right; that walks straightforward on the path of life, with no backward glances at yesterday's stumbles and wanderings, — at peace with itself, at peace with God, willing to live, not afraid to die, — knows a happiness beyond the disturbing power of all the outward accidents and changes of life.

"Two hands upon the breast,
And labor's done·
Two pale feet crossed in rest,—
The race is won:
Two eyes with coin-weights shut,
And all tears cease:
Two lips, where grief is mute,
And wrath at peace."
So pray we oftentimes, mourning our lot·
God, in his kindness, answereth not.

"Two hands to work addrest
Aye for his praise:
Two feet that never rest
Walking his ways:
Two eyes that look above
Still, through all tears:
Two lips that breathe but love,
Nevermore fears."
So cry we afterwards, low at our knees:
Pardon those erring prayers! Father, hear these

Fifth Series.] [No. 2.

THE PARLEY.

BY

REV. JOHN F. W. WARE.

AMERICAN UNITARIAN ASSOCIATION

BOSTON.

THE PARLEY.

BY REV. JOHN F. W. WARE.

NEHEMIAH was the cupbearer of the king Artaxerxes. He was a Jew, a captive and an exile. He had a high place in the regard of the king, as well as a high place of trust; for the office which he held brought him near the person of the king, at the same time that it was a token of royal confidence and regard. Yet these could not make him forget his country. The patriot blood flowed full and strong in his veins. He relates that, being in the palace Shushan on a certain day, he had fallen in with "certain men of Judah," who, in answer to his inquiries of the condition and prospects of those of his countrymen who had returned from their captivity, inform him of the many embarrassments and insults to which they were subjected by their neighbors. "The remnant that are left of the captivity," they say, "are in great affliction and reproach. The wall of Jerusalem also is broken down, and the gates thereof are burned with

fire. And it came to pass," he continues, "when I heard these words, that I sat down and wept, and mourned and fasted, and prayed before the God of heaven." The burden of his prayer was an acknowledgment of that sinfulness of the nation which had brought these calamities upon them, and a petition that his intercession with the king in their behalf might be favorably received.

Four months passed, and Nehemiah presented himself to the king at a feast with the wine-cup. The king noticed a sadness about him which he had never observed before, and, knowing that he was not sick, questions him as to its meaning. Then was the cupbearer sore afraid; for it was a high crime to appear sad before the king. Summoning his courage, however, he answers, "Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?" The king kindly inquires what he would wish in reference to it. Encouraged by the manner of the king, and fortified by prayer, he asks leave of absence for a series of years, with power to build again the walls of Jerusalem, and establish her. The monarch readily grants his request, affording him every facility for his journey, furnishing him a sufficient escort, and bestowing upon him the office of governor of the city.

Having arrived at the city, and inspected, secretly and by night, its actual condition and immediate need, he divides the work to be done among different

parties of the citizens. They were also assisted by the citizens of other cities, by men of all rank, and even by women.

The success of Nehemiah appears to have excited the jealousy of some of the neighboring princes, who had undoubtedly heretofore profited by the defenceless position of the returned Jews. In various ways they sought to intimidate and embarrass him in his work; but their secret counsels were brought to nought by his vigilance and faith. The work steadily progressed, although, as he says, "they who builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon." In every way he encouraged his countrymen, both when the enemy threatened, and when the usurers of their own nation oppressed them. In all things he showed himself a man of wonderful resource and energy, and, above all, of confiding piety, venturing upon nothing without first asking guidance of God.

Foiled in every other way, when, at last, the walls are completed, except the setting-up of the doors at the gates, Sanballat and Geshem propose a conference in one of the villages of the plain, intending to do him mischief. Four times they sent to him; and four times he returns them for answer, "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" A fifth time they send,

and yet again a false prophet hired by Sanballat and Tobiah: but to no purpose. And in fifty-two days the wall was completed, to the sore confusion and dismay of "the heathen that were about us; for they perceived that this work was wrought of our God."

So, as Nehemiah upon the wall of Jerusalem in the presence of his enemies, is the soul of man in the presence of its foes.

It is a great work that the soul has to do; and its attitude should be that of the prophet, I cannot come down: no, I cannot stop long enough to talk with you; for I am a soul, something on which the Almighty has breathed his inspiration. There is no so grand a thing as I: pyramids, mountains, seas, empires, systems, time, all sink into insignificance beside me and my immortality: I cannot come down. I have a work to do, — a soul to save, to keep unsullied, to make strong; a life to carry out to its fullest fruition; duty to man, duty to God; duty to time, duty to eternity, — I cannot come down. Here, where God has placed me, I stand. Here what God has given me I do. I can have no parley. I understand your embassage. I know you all, — what you are, what you want, what you would do. I tell you, I *cannot come down.*

Ah, what a splendid attitude that, would a man only take it, and stick to it, and say it out as boldly the last time as he did the first! Where then would be the power of temptation? How then could any

evil overcome? Do not you see that the whole thing is in his hands? Evil can't get at him so long as he refuses to come down. It cannot scale the wall on which he works, any more than devils can scale the throne on which God sits. It is to the stoop of the soul that sin comes. Let it be upright, keep fast by its integrity, and there is never danger, never harm. The world may be filled with threatenings and temptings, fascinations and lures. They may use every wile, the seducings they know so well to wield, which they have found so often do their work. There is no harm in them, no danger, nothing to fear, so long as we shall make this answer, "I am doing a great work, so that I cannot come down." We must live and work with that rabble always about us, with specious message and cunning wile tempting us from our point of vantage down where they are, and where we would be without weapon to build with, or weapon of defence. Let our last answer to their importunacy ring out as clear, as full, as decided, as confident, as brave, as the first did, and we are safe. But, alas! there is the danger. The soul wearies before the importunacy of sin. It doesn't speak up as determinedly as it did at first. The enemies in the plain are quick to detect the wavering, to ply it more and more, till, as the silly crow of the fable, it yields the coveted prize, and another is added to the long list of the conquests sin has been able to make through the soul's infidelity. Just think how many there are, every day and

everywhere, who are yielding to these importunacies, and getting a terrible overthrow; who began by saying, "I am doing a great work, I cannot come down," who were perfectly safe so long as they said so, but who ended by deserting the work and coming down, and putting themselves into the hands of enemies who know neither mercy nor quarter.

That will not do. That is not honorable. That is not right. A child of God may not so desert the post of duty at which God has placed him. It is a matter of the last moment that he learn the power of saying *no*, — that he compel that power into a habit, — that temptations may learn that they have no other answer to expect from him. We read in the Gospel account of the Saviour's temptation, that, after the Devil had plied Jesus with the three temptations, he left him. Why? Because he felt that he was a thoroughly whipped devil. He had met with a new experience: not a sharp rebuff, which he felt pretty sure he could turn into a pliant yielding; not a *no* whose dying accent shaded off into a *yes*, and which his wit taught him would next time be a *yes* without a shade, — but a *no* that meant *no*, that had a ring to it he was not used to and did not like, a *no* that grew firmer and firmer every time; and he knew there was no use in holding on. He had nothing to hope there. It was a great work Christ was doing, and he would not come down. There is nothing the Devil fears like a deliberate *no* deliberately stuck to. It is that we have got to

learn to say under every temptation, little as big. It will not do merely to say to crime and vice and bad habit, "I am doing a great work, I cannot come down." That is the thing to say to very much lesser things, — to the whole host of things that any way tarnish the purity of the spirit, or take the life out of its one upward way. It ought to be the ready reply to the thousand things we do not think much about, but which are marring our every-day characters; little things in themselves, no doubt, and yet in their aggregate as thoroughly destroying the quick delicacy of the soul as the accumulated particles of dust destroy the reflecting power of the most polished mirror. Suppose that to the little temptations of every day, — to appetite, selfishness, temper, sarcasm, scandal, love of applause, untruthfulness, discourtesy, servility to custom and fashion, — to each, to all, one was to say, "I am doing a great work, I cannot come down:" you are little and insignificant, but still I can't come down, — how much mortification we should be saved, how much useless regret, how much bitter self-reproach! how much would our friends and companions be spared! how much truer and nobler would our lives be. Well, that is the one thing to do, little as in each instance it may seem, and useless. It is the one thing which will keep us in the security God has placed us in. So long as Nehemiah was on the wall, and refused to listen to the messages of the kings in the plain, it made no odds what was their number, or what was their pur-

pose, or what was their attempt. There he was, secure, master of the situation. And just so is every soul in man *master*, so long as resolutely, only, and always his answer is, "I am doing a great work, I cannot come down."

I know that at times we all feel the grandeur of this work, and that nothing can tempt us away from it. It solemnly presses upon us what a solemn thing it is to live. But the cares of the world, the perplexities of life, the deceitfulness of riches, the race for the many prizes of time, make us forget it again. It ought not to be forgotten. The soul has a solemn and sacred trust committed to it, — a great work to do; and it has nothing to do with the importunate things that would seek to draw it from its work. It has no part with these base things ever plotting against it; and when they insist upon being heard, when they declare they have something to propose for its good, when they coax and cajole, when passions insist and pleasures invite and appetites beg and feelings entreat, when the whole brood and rabble tumultuously assault, let the soul be firm, relying upon God, and saying, "I am doing a great work, so that I cannot come down." Let it keep on, busy about its own, busy ever. With one hand let it hold the implements of its labor as it builds; in the other let there be instruments of war, that it may repel. Let it listen never so much as for a moment to what these would say. It is this listening *once* that is so fatal, — this doing a *thing only*

this time, which deceives and then destroys. It is this feeling, that *this time no harm can come*, which gradually builds up habit stronger than life; which has made so many of us recreant to our privileges, and taken us so far from heaven. The soul in man must never once descend to this dalliance. Apart, alone, above, secure, it must look upon all unholy things; and its look must say, "Stand back! I am holier than ye. I am doing a great work; I cannot leave it; I cannot neglect it; I cannot delay; I cannot come down to you; I cannot be of you. Leave me, fallen and foul as ye are, that I may finish the work given me." And so, as Nehemiah triumphed in the end over the maze of obstacle and trial about him, built his city, secured its peace, and returned in honor to the confidence and love of his master, shall the steadfast soul, rebuffing all assault, refusing every parley, keeping steadily and always at its work, do it well and wholly, and, returning in honor to its Master, find his reward and benediction.

ALL BOOKS

BY

JAMES FREEMAN CLARKE,

Whether published by the AMERICAN UNITARIAN ASSOCIATION, *or not, are kept on sale at its Book-Room, and will be sent, postage-paid, on receipt of price.*

THE COMPLETE LIST IS AS FOLLOWS:—

Christian Doctrine of the Forgiveness of Sin	$0.50
Christian Doctrine of Prayer	0.75
Common Sense in Religion: a Series of Essays	2.00
Essentials and Non-Essentials in Religion. Paper, 25 cents; Cloth	0.50
Events and Epochs in Religious History: being the Substance of a Course of Twelve Lectures delivered at the Lowell Institute, Boston, in 1880	2.00
Every-Day Religion	1.50
Go up Higher; or, Religion in Common Life	1.50
Life and Times of Jesus as related by Thomas Didymus	1.50
Life of Jesus. By Dr. Carl Hase. (Translation)	0.75
Memorial and Biographical Sketches	2.00
Orthodoxy: Its Truths and Errors	1.25
Selections from Sermons Preached in the Church of the Disciples Paper	0.50
Self Culture: Physical, Intellectual, Moral, and Spiritual	1.50
Steps of Belief; or, Rational Christianity maintained against Atheism, Free Religion, and Romanism	1.00
Ten Great Religions. An Essay in Comparative Theology	2.00
Ten Great Religions. Part II. A Comparison of all Religions	2.00
The Hour which Cometh	1.50
The Ideas of the Apostle Paul Translated into their Modern Equivalents	1.50
The Problem of the Fourth Gospel. The Question of its Origin Stated and Discussed. Paper, 25 cents; cloth	0.50
Vexed Questions in Theology: a Series of Essays	1.00

AMERICAN UNITARIAN ASSOCIATION,

25 BEACON STREET, BOSTON, MASS

[No. 178]

THE RESULTS OF AN INQUIRY INTO THE AIMS AND CHARACTERISTICS OF UNITARIAN PREACHING

BY

SAMUEL A. ELIOT, D.D.

BOSTON
AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street

Our Faith.

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

Typical Covenant of a Unitarian Church.

In the love of the truth, and the spirit of Jesus Christ, we unite for the worship of God and the service of man.

Our Declaration.

(*As expressed in the By-Laws of the American Unitarian Association.*)

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity; and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose."

(*As expressed by the National Conference of Unitarian and Other Christian Churches, at Saratoga, N. Y., in 1894.*)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

"The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this Constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

The Results of an Inquiry into the Aims and Characteristics of Unitarian Preaching.

I.

I have ventured to believe that an inquiry into the aims and characteristics of the preaching in our liberal churches would not be without value. Accordingly, on Oct. 19, 1901, I addressed a circular letter to the ministers of our Unitarian churches, enclosing return blanks whereon might be indicated the subject, text, and method of development of the sermons preached on Sunday, October 20. The response enables me to present a reasonably complete statement of the results of the inquiry.

A few of my fellow-workers have failed to understand the purpose of my questions. The gentleman who declines to co-operate because "you cannot expect to find out from a single sermon what I am preaching about and how I do it," and the gentleman who derides "the foolishness of trying to discover the average of my preaching from one sermon," have mistaken the nature of the inquiry. My purpose has not been to inquire into the average preaching of any individual, but to set forth the characteristics of the collective preaching of a small and well-defined religious fellowship at the opening of the twentieth century.

Two hundred and ninety-two ministers have done me the honor to answer my circular, and these ministers have sent me the desired information about four hundred and nineteen sermons preached on October 20. Considering the tax upon the time and good-nature of the ministers, the number of replies is larger than I had dared to hope for, and is an evidence of the growing co-operative spirit in our fellowship of independent ministers. Occasionally a minister, after describing his morning sermon, adds, "In the evening I gave a Bible talk," or "I spoke on church attendance," or "I

discoursed from the parable of the sower." For these and similar reasons it has seemed necessary to throw out, as defective, the returns upon nineteen sermons; and I have, therefore, the comfortable round number of four hundred sermons upon which to base my estimates. It may appear to some minds that four hundred sermon abstracts is an inadequate basis for a study of the aims and characteristics of Unitarian preaching, but experience proves that the law of averages is as well satisfied with four hundred observations as with four thousand. Deductions drawn from a larger number of tests would not seriously modify the result. The basis of the investigation, while confessedly limited, is sufficiently ample to warrant accurate and reasonably comprehensive conclusions.

The returns bear ample testimony to their own trustworthiness. I cannot discover that any minister has written a special sermon for the occasion. The circulars were mailed, as far as possible, so as to be received by the ministers on Monday, October 21. No one was warned in advance, and no one had opportunity for special preparation. The honesty of the returns seems unimpeachable. In dealing with them, I desire to present simply a clear statement of facts. I wish to set forth, *not what I think Unitarian preaching ought to be, but what it actually is.* Almost all the ministers replying to my circular have been good enough to furnish me with briefs or abstracts of the sermons preached. How diffuse these sermons may have been in utterance I do not know, but the abstracts give evidence of power of condensation and cogency of statement. A few sermons appear to me to attempt to say too much. Too many subjects are introduced. Although the listeners may have been interested in separate divisions of the sermon, a clear and definite impression on the conscience and will can hardly have been made. But the great majority of these sermons certainly stand one important test of a good sermon; namely, that every listener should at least be able to tell what the sermon was about. The abstracts bear testimony to a judicious process of selection. The writers have a good sense of proportion: the great is not lost in the little; and the whole is not sacrificed to a part. The abstracts also give cause for hope that most of the sermons were reasonably short. A short sermon is

usually best, not only because it does not weary the listener and exhaust the capacity of attention, but also because brevity involves excision of the needless. A good preacher does not try to say many things, but to say a few things well. It is better to drive one nail at a time well home than to give random taps to a good many. These abstracts indicate that the sermons, as a rule, possessed the brevity and condensation which give this desirable unity. They possess the sense of order without which a minister can neither get into his subject nor get through with it.

In all the four hundred sermons there is not a single discourse which can reasonably be called *negative* in spirit. There are no apologies, no destructive criticisms, no scolding, no sneers at less enlightened or more orthodox Christians, no denunciation of the godless or the infidel. The listeners are treated not as adversaries, not as unsympathetic jurymen who must be persuaded and converted, but as co-operative friends. In varying degree, but with practical unanimity, each sermon is positive and constructive in spirit and treatment. The mission of these preachers is not "to destroy, but to fulfill." Unitarians have sometimes wandered from this path, but the inherent genius of their faith has always brought them back to the idea that their mission is not to antagonize other forms of faith, but to satisfy in a new way, the ineffable longings which those other faiths once satisfied, and to unfold and direct the religious powers which those other faiths are even now using for their fuller development. Instead of directly attacking outgrown ideas, usages, or institutions, the method adopted by Unitarians is to try to expunge error by teaching truth. The method of destruction fastens instinctively upon the evils in existing conditions, and tries to abolish them by external assault. The method of fulfilment discovers and emphasizes the good in existing conditions, and tries to complete imperfect thought and conduct. We may be sure that the latter is the nobler method because of the nobler powers it employs. It is easy to criticise and denounce, it is easy to abuse society for its superstitions, its conservatism, or its provinciality; but to take the latent generosity of a community, or an individual's half-conscious hope of better things and encourage it, to find the elements of good in the meanest emergencies and develop them, to

catch the indefinite desires and ideals of a man, or a nation, and direct and uplift them, that is hard and slow. The method of destruction requires a spirit intolerant toward error or falsehood, a keen sense of justice, and a vehement vigor. The method of fulfilment requires sympathy, patience, and hopeful persistence.

Again, in all the four hundred sermons there is not one that by any stretch of language can be called *sensational*. One sermon, indeed, permits the suspicion of spectacular elements. It is entitled "The Dead Kings in Sheol." The writer does not furnish an abstract of his sermon, but his name is a sufficient guarantee that there is nothing especially fiery in his discourse. His statement that his sermon was "literary" in treatment may be accepted as accurate. Unitarian ministers evidently do not expect to establish the kingdom of God by theatrical devices. They are not tempted to say things that are striking instead of things that are true. Their aim is not the people's applause, but the people's good. They do not find it wise or necessary to mix with their instructions or appeals a measure of nonsense or flattery, in order to suit the supposed popular taste. They believe that their hearers are able to bear the pain of thought, that they can follow a logical statement, that they will respond to a noble appeal. They do not forget what is due to the nature of their high calling, and to the dignity of the message they are to deliver. They refuse to be flippant. They do not believe in fighting the devil with the devil's weapons. They work in the confidence that, if they are but true to their mission and to their best selves, then, "whether men hear or whether they forbear, yet it shall be known that there hath been a prophet among them."

I shall now venture to give some general impressions of the characteristics of these four hundred sermons, and I shall then attempt to make a more complete analysis and classification of them. It must be remembered that in these characterizations I deal only with what is sometimes called "sermon stuff." I know nothing of the gifts of voice and bearing which are so important an element in preaching. I know not whether these sermons were delivered with earnestness or with indifference. Many a sermon that is

meagre and commonplace in thought becomes a powerful instrument for good because of the personality of the preacher and the sincerity and eagerness of his appeal; while many a sermon that is original in thought and skilful in construction loses all effectiveness because of a poor voice or a listless delivery. I deal here with sermon matter, not with sermon manner; with the sermon written, not the sermon preached.

(1) These sermons give me the impression that the writers had certain *definite and practical aims* in mind. They had the sense of a target. They had a mental vision of the exact points they wanted to hit. There is to be, that is, no aimless wandering and no expenditure of time and energy on unimportant details. Again and again in the returns there occur such phrases as, "Concerning this thought I made three affirmations"; or, "The object of this sermon was," etc.; or, "The positive note in this sermon was," etc.; or, "If this sermon should accomplish its purpose, the hearer will ask himself," etc.; or, "I tried to show that the teaching of Jesus was indeed good tidings," etc.

In reading these sermons, no one can fail to get the impression that most of the preachers thought not exclusively of their subject, but also of the hearts and wills to whom the subject was to be the medicine of divine healing and grace. The ministers did not turn aside for the golden apples of eloquence. They kept in the race for which the prize is simply the ability to help some anxious, perplexed, or sorrowful heart. Their thought is not, "How do I impress people?" or "How does my sermon sound?" but "How can I help these men and women?" "What good can I do them?" "What comfort and strength and courage can I bring them?" These ministers do not preach because they have got to say something, but because they have got something to say.

(2) These sermons are *Scriptural*. Almost without exception they are based upon Biblical texts. Six ministers report that they took no texts, two report that the texts appeared in the middle and not at the beginning of the sermons, five took texts from non-Biblical writers,—from Epictetus, Emerson, Whitman, Stevenson, and Kipling,—three hundred and eighty-eight sermons have texts from the Bible,

a large majority being from the New Testament. There appear to me to be two or three cases of "motto preaching," where a striking phrase, which has no essential truth underlying it, is made to do duty it was never intended for; but in the vast majority of cases the texts are honestly dealt with. In perhaps a score of instances I get the impression that the text is a mere conventional label, and that the sermon was written first and the text chosen afterward; but again, in the vast majority of cases, the abstracts show that the sermons have grown naturally out of the texts, and have vital connection with them.

(3) These sermons are prevailingly *cheerful*. The gospel they set forth is good tidings, not mere good advice. No one in reading these abstracts can fail to receive the conviction that Unitarians are thoroughly evangelical in the best sense of the word. A few of the ministers are inclined to preach a rather damp or foggy gospel; but, as a rule, the preachers shed over it the sunlight of their own convictions, or, rather, the bright reflection of the divine love which they have caught in their own hearts. These men are not blind to the world's suffering and to the marks of its pain and weariness: they are not deaf to the wail of failure and loneliness and grief; but they take these obvious facts of human experience as a challenge, and they recognize that true ministers are ambassadors of a King of love, sent to heal and to cheer. Sermons upon such themes as "A Joyful Religion," "Joy in Believing," etc., help to make us rejoice in the beautiful world we live in, rejoice in the ringing battle of duty, rejoice in the Fatherly love that heaps our lives with blessings. I suppose there are Unitarian ministers who are pessimistic and far from apostolic, there are those who grumble at lack of appreciation and at the tediousness of unimportant posts of service, there are those even who babble about the hopelessness of effort and the downward tendency of all things to a fatal deterioration; but none of these gloomy views appear in the sermons before me. Perhaps a less cheerful note would have been introduced, could I have read the sermons of the ministers who failed to respond to my inquiry. Suffice it that the four hundred sermons under study show a freshness of mind and heart, a wholesomeness of tone, and buoyancy of spirit which well befit the messengers of "The Glorious Gospel of the Blessed God."

(4) These sermons are pre-eminently *Christian.* This fact might be inferred from the fact that they are Scriptural and cheerful, but the additional fact must be noted that a very large proportion of them are based distinctly upon the teaching of Jesus Christ. A brief selection of titles will illustrate this fact: —

"Christ the Way," "The Christ of To-day," "The Message of Jesus," "The Increasing Command for our Love and Reverence for Jesus," "The Peace of Jesus," "The Winning Grace of the Gospel," "The Rediscovery of Christianity," "The Advancing Christ," "The Extent and the Severity of the Demands of Jesus Christ."

One minister expresses what appears to be a very common feeling when he appends to his abstract, "I feel that I ought to connect my preaching more with the teaching and preaching of Jesus." Another writes of his own purpose and habit what might be written of the preaching of almost all of his fellow-workers: "The controversial or polemical spirit is dead. I assume the supremacy and worth of the religion of Jesus. My preaching is affirmative, vitally enthusiastic, and Christian."

In order to verify my impression of this marked aspect of Unitarian preaching, I have picked up at random the fifty abstracts lying on the top of the pile. Of these fifty sermons, I find that forty-one make direct reference to the teaching and example of Jesus. When it is remembered that these sermons are reported to me in abstracts which rarely exceed two hundred words, and which are sometimes not more than fifty words in length, the importance of this constant reference to Christian sanctions and inspirations cannot be over-emphasized. I understand now what the good woman meant, who said to one of our ministers: "I have been twenty years a regular attendant at worship in orthodox churches. I have been for one year attending a Unitarian church; and I have heard more about Jesus Christ in that one year than in all the twenty years before."

So much for these general impressions, as far as they are affirmative; but, in order to complete the picture, I must not fail to speak of one impression that is mainly negative.

(5) I would not have it appear that each and every one

of these sermons is remarkable for excellence. Some display the "effrontery of mediocrity." I have remarked upon the excellence of the abstracts. I ought to add that in a number of instances I have been obliged to confess to myself that the structure is better than the material. The method and order are excellent, while the thought is commonplace. The bones are well knit into a shapely skeleton, but they are dry bones still. Further, I am not so much enamoured of the positive merits of these sermons as to be blind to certain significant defects. I can imagine some of the good hearers of these sermons somnolently saying to themselves, "It is all right and true, but it is nothing particular to me." It might be alleged that this preaching gratifies more than it converts, that it suggests, but does not always convince. It dwells in the temperate zones of feeling and experience, and not in the tropic heat of passion or the frozen stability of logic. It dreams of heaven, but it goes not so deep as hell. It assumes virtue, and is inclined to be blind to the tragedy of sin.

In this curious omission we probably discern the reflection of the conditions under which these sermons were preached. Unitarian congregations are chiefly made up of the class of people called respectable. They are not all as good as they might be, but there are very few miserable sinners among them. Unitarians are not, as a rule, people who are in any serious danger of breaking any of the ten commandments. Their peculiar sins are rather those of indifference, of spiritual apathy, of Pharisaism. They are more apt to leave undone the things they ought to do than to do the things they ought not to do. Probably the ministers were right when they directed their sermons to deepen the spiritual life of the moderately virtuous rather than to arouse or warn the degraded. The omission is also to be accounted for by the loyalty of Unitarians to the method of fulfilment to which I have already alluded. They are so eager to show the more excellent way that they have no time to denounce existing evil. They are cultivating the wheat, confident that in so doing the weeds will be overcome. Their emphasis on the present sanctity of life leaves no room for mention of its depravity. They are zealous to overcome evil with good.

The preachers of past generations used to make a distinction between preaching the law and preaching the gospel. By the law they usually meant the threatenings and penalties of the law, and by the gospel they meant the promise and method of escape from the deserved penalties. The division has ceased to be distinct in our minds; but Christianity is, and always must be, a moral legislation as well as a loving service, and no church can do its full duty which fails to emphasize the restraints of the moral law and the obvious penalties that follow disobedience. Unitarians are not relieved of this duty because they have discovered that laws are natural and beneficent, and that penalties are not arbitrarily inflicted by an angry Deity, but are simply the fruits of a man's own acts. Is it not still the preacher's part to declare the inevitable consequence of wrong-doing, and to disclose in uncompromising fashion the miserable bondage of sin? I get from these Unitarian sermons the impression that the preachers are more fond of declaring that he who sows to the spirit will reap life everlasting than they are of declaring the equal truth, that he who sows to the flesh will reap corruption. They have taken to heart the beautiful counsel of Jeremy Taylor. "Let the business of your sermons be," he said, "to preach holy life, obedience, peace, love among neighbors, to love as the old Christians did, and the new should, to do hurt to no man, to do good to every man; for in these things the honor of God consists, and the kingdom of the Lord Jesus."

II.

I now proceed to a more exact and complete analysis and classification of these four hundred sermons. First, I mark with pleasure the wide-ranging and stimulating variety of the themes. With the one exception just noted, they cover the whole field of experience, and deal in good proportion with the different aspects of truth. Unitarians join together Christian faith and broad philanthropy, close fellowship with God and neighborly service, the personal and spiritual with the public and social, the life that now is with the life eternal. A division into groups must be somewhat arbitrary, and the

boundaries that divide these groups must sometimes be obscure. It remains a fact, however, that in only sixteen instances have I found myself in any serious hesitation as to the general class in which a sermon belongs. It goes without saying that many of the sermons that I have classified as "practical" have a splendid spiritual appeal at the end, and that many a sermon that I have classified as "biographical" has some fine ethical lesson to impart; but the general tendency and tone of each sermon is sufficiently obvious to permit of a more or less accurate classification. A very careful study enables me to report the following general results: —

1. Sermons for Occasions (local or seasonal), 5 per cent.
2. Sermons, biographical or literary, 2 per cent.
3. Sermons of social service or political order, 12 per cent.
4. Sermons doctrinal or denominational, 15 per cent.
5. Sermons ethical and practical, 22 per cent.
6. Sermons of the religious life, 44 per cent.

I proceed to an analysis of these several classes.

(1) OCCASIONAL SERMONS.

Two ministers were engaged on the chosen Sunday in reorganizing their Sunday-schools on the lines laid down in the new Unitarian Handbook, and directed their sermons to interest the families in their congregations in the new departure. In one church a hospital collection was taken, and in another a missionary collection; and the sermons concerned the special importance of these endeavors. Two churches were celebrating anniversaries in the local church history,— an increasing and excellent habit in our churches, which preserves honorable traditions, and gives a background for the endeavors of the present generation. Four ministers made report to their congregations upon the meetings of the local conferences which they had just attended. This also is an excellent habit of growing frequency among our ministers. Twelve ministers used the special message of the autumn season to carry the spiritual truth they wished to convey. The titles indicate the character of these ser-

mons: "The Message of Autumn," "Autumn Leaves," "The Harvest of the Year," "Autumn Leaves and Fruits," "The Glory of the Fading Leaf," etc. As all these sermons draw analogies of the religious life from the life of nature, they might reasonably be included in the class of sermons specifically devoted to the spiritual life; but, owing to their seasonal character, it has seemed best to me to include them among the occasional sermons.

(2) SERMONS BIOGRAPHICAL AND LITERARY.

With two exceptions the sermons of this class were all preached in the evening. The biographical sermons included discourses on the life and work of Joseph Priestley, Thomas Jefferson, Robert Louis Stevenson, and John Fiske. These themes offer a fruitful line of study. Biography is a living epistle, known and read of all men. A minister who aimed only to entertain might, indeed, make unprofitable use of such subjects; but a preacher who seeks in the great characters of history or fiction for testimony to the reality and worth of moral and spiritual idealism can serve the higher interests of humanity in a most effective way. Other sermons of this class described selected books, and drew from them their ethical or religious lessons. A minister who is a good expositor or commentator is a useful person. Is not the habit of expecting a minister always to provide a sermon containing original thought a survival of the days before printing? Is not one of the functions of a good minister to draw the attention of his hearers to good reading? Sermons about good men and good books may serve to discover spiritual truths in regions where their presence has not been suspected by the average hearer, and help him to understand how pervasive and universal are the principles of religion.

(3) SERMONS OF SOCIAL SERVICE OR POLITICAL ORDER.

The character of these sermons can perhaps best be judged by a selection of typical titles: "The Signs of the Times," "The Methods of Progress," "Social Personality," "Public Temptations," "The Social Mission of the

Church," "National Co-operation for Social Betterment," "National Righteousness," "Democracy and Anarchy," "The Salvation of the Republic," "The Religion of Humanity," "Man's Inhumanity to Man," "Municipal Reform," "Prison Reform."

Of these sermons it may be said that they are sane and impartial studies of serious problems. They are just in spirit and self-controlled in utterance. They do not, as a rule, advocate special remedies for social ills; and they do not propose complete solutions for social problems. These ministers are not the agents of any political party or the champions of particular schemes of social regeneration. In the midst of that which is changing they bear witness to that which is changeless. They minister to men of their own time, but they minister truths that belong to all time. They do not attempt to dispel all the perplexities which beset the men of our generation, but they have good counsel for the hearts and consciences of their fellow-citizens.

I mark, however, in this group of sermons a less certain note than elsewhere. The ministers who preach on social reforms are inclined to obey the apostolic injunction, "Let your moderation be known unto all men." There is sometimes an almost sentimental form of speech, which calls abominable sins "diseases," or bigoted intolerance "a mistake in judgment." These ministers are always in the right, but somewhat amiably in the right. The praise of charity is in their mouths; but is the sword of the spirit in their hands? They plead for succor for the oppressed; but have they fought the oppressor? We want no offensive pugnacity or cynical disdain, but there is such a thing as making preaching too soft. A true social idealism ought perhaps to kindle more of the warrior spirit. Yet I would not be unjust or blind to the positive merits of these impartial sermons. I recognize that I am dealing only with the abstracts of the sermons, and that it is practically impossible to put the evidences of moral passion into an abstract. There is good reason, too, for declining to speak with dogmatic assurance on these themes. The church has too often been brought into disrepute by the utterances of ministers who have spoken about vexed social problems without sufficient acquaintance with economic facts and laws. If there is a

hesitating note in these sermons, it is doubtless due not to timidity or lack of moral courage, but to a wise modesty. Self-control is, after all, a characteristic trait of the habit of mind we call Unitarian. Enthusiasm, like steam, is most efficient when under restraint. Unitarians avoid passionate speech because they know that exaggeration is always an indication of weakness. They are tolerant because they are sure: they are patient because they are strong. Said Stopford Brooke, "The work which is done by ardor married to temperance is the most suggestive, the most kindling; for ardor is deepened by temperance and temperance is kept warm by ardor."

(4) SERMONS DOCTRINAL AND DENOMINATIONAL.

A characteristic of this class of sermons is the tendency to set them in series. About one-third of all the sermons of this group appear in connection with other sermons on related topics. Thus eight ministers were engaged in preaching series of sermons upon "Our Faith," setting forth the special Unitarian message under the familiar headings sometimes called "The Five Points of Unitarianism."

Of the more exclusively denominational sermons, the following titles may be taken as typical: "Our Unitarian Heritage," "Our Unitarian Mission," "What the Unitarian Church Stands for," "The Larger Unitarianism," "Freedom, the Method in Religion."

The more distinctly theological sermons concern themselves chiefly with two of the most perplexing problems of theological study. Seven sermons deal directly with the problem of evil, mostly under that exact title. Five sermons deal with the mission of prayer. It is impossible to accuse Unitarian ministers of evading difficult questions. There is in these doctrinal sermons no deficiency of intellectual candor. Unitarian ministers enjoy the inestimable privilege of freedom. Their congregations put upon them no bonds of opinion or form, and assume no fixity of theological standard. Ministers and people alike are animated by sincere desire for truth. They do not deal in the vice of vagueness. They are candid of speech, honest of purpose, unfettered, expectant.

It is significant to note that there is not a single sermon on "The Trinity," and that only one sermon in the four hundred deals with a subject which was once common in our pulpits, "The Relation of Science and Religion." It is obvious that this is no longer a live question for our ministers. The results of scientific inquiry and the principles of the scientific method have been absolutely accepted, and found to confirm the postulates of pure Christianity.

(5) SERMONS ETHICAL AND PRACTICAL.

The sermons of this class are well defined in the description of his discourse given by one minister. "A simple, direct, practical sermon, twenty-five minutes long." A characteristic of this class of sermons is their aim to reach a particular class of people. They are addressed "to Business men," "to Toilers," "to Working-women," "to Young People," etc.

Here, again, a courage of conviction is pre-eminent in the preachers. Like the apostles of old, these preachers "reason of righteousness." They do not fence with imaginary enemies. Again a selection of titles may indicate the character of this group. They are sermons of ethical endeavor; as, "Practical Religion," "The Gospel of Action," "Ethical Earnestness," "The Straight Life," "Conscience in Business," "Substitutes for Conscience," "Successful Failure," "Sincerity and Stability."

Or they are sermons concerning the value of certain virtues; as, "An Amiable Disposition," "Nature's Masterpiece, a Friend," "Sympathy," "The Law of Kindness."

Or they are sermons concerning certain faults of character; as, "The Sin of Irresponsible Talk," "A Shylock of Words," "Envy," "Over-anxiety," "Thou shalt not Covet."

Such sermons work creatively to upbuild character. They touch the springs of sympathy, they inspire daring resolution. They communicate power. They make duty attractive. They winsomely persuade us to that wide-reaching sympathy which makes us the lovers and servants of our kind, and allure us from the seclusion of our individuality out to the field of public-spirited endeavor.

(6) SERMONS OF THE RELIGIOUS LIFE.

As this class includes nearly half of all the material under analysis, I shall be obliged to give a considerable number of titles in order to justify myself in assigning so many sermons to this particular group. I might have called this group *Sermons on the Capacity of Man to live Religiously, or on Spiritual Instincts*, and let the following titles suggest their quality: "The Prophetic Sense," "The Spiritual Sense," "The Religious Instinct," "Soul Power," "Knowing God," "Knowing God and being known of God," "The Life of God in the Soul of Man," "The Power of the Spirit of God," "The Gospel of God."

Or I might have called this group *Sermons of Spiritual Experience*, as the following titles may indicate: "The Abundant Life," "The Religious Life," "The Deeper Life," "The Higher Life," "The Mystery of Godliness," "The Sanctities of Life," "The Power of an Endless Life," "The Practice of the Presence of God," "The Enrichment of Personality," "Inalienable Duties," "The Practical Quality of Eternal Life," "The Necessity of the Superfluous."

Or I might have called this group *Sermons of Spiritual Discernment.* The following titles will give reason for such a classification: "Insight and Outlook," "Spiritual Discernment," "Leadings of Light," "Spiritual Emancipation," "Unrecognized Allies in working for Righteousness," "Fighting with and fighting against Heavenly Powers," "On the Heights," "The Mountain and the Plain," "The Gate Beautiful," "The Home of the Soul," "Journeyings to Jerusalem," "The Two Realms in which Man has his Being."

Or I might have called this group of sermons *Sermons of Faith, Hope, and Love;* for in this class we have such discourses as these on "Faith," "The Rest of Knowledge, Faith, and Obedience," "Religious Faith," "The Believing Heart," "Hope," "The Practical Benefits of Hopefulness," "Service and Self-forgetfulness," "Fervent in Spirit," "Vital Religion."

"There are three forms," said Dr. Munger, "pertaining to the Christian truths. They are true as facts; they are true as doctrines intellectually comprehended; they are true as spiritual experiences to be realized." My inquiry seems to

prove that it is the third aspect of truth that Unitarians are especially emphasizing. They conceive that only as truth takes spiritual form can it come with persuasive power into the hearts of men. These ministers are searching the deep things of God and reporting what they have discovered. They preach a faith which is the evidence of things not seen. They endeavor to set forth the spiritual meaning and interpretation of assured facts. They put, as it were, the candle of the Lord within the ordinary things we see, and make them glow with light. They believe that the world of faith and imagination and idealism is more real, actual, and intense than any of the so-called realities of men's lives. They realize how the things that are foolishness to the natural man can yet be spiritually discerned.

I cannot but believe that this is the teaching which the needs of this generation most demand. A revival of rational idealism is the first requisite of our hurrying generation, and of a land too much enslaved to a prevalent materialism. It is the privilege of the Christian ministry to bring to men who are falling into the prison of that materialism the emancipating force of larger vision and expectation; to teach them how to transfigure and glorify their very materialism, so that it shall not be a pillar of cloud concealing divine realities, but a pillar of fire revealing them. This idealism is not merely a sentiment or a matter of contemplation. It is not a thing to be merely looked at, like the electricity of the Aurora borealis, which irradiates the northern sky with transient beauty. It is, as these ministers interpret it, a thing to be harnessed and utilized, like the electricity that does the work of daily life. The idealism that is an active inspiration, that lifts us out of despondency and out of weariness with trifles, that calms our restlessness, that shames our indifference, that prophesies our blessedness,— that is the Unitarian gospel.

At the seventy-fifth anniversary of the American Unitarian Association the preacher of the anniversary sermon took for his theme "The Church of the Spirit," and with keen historical sense and convincing argument he traced our spiritual lineage, and feelingly persuaded us what indeed we are. "The Unitarians," said Dr. Peabody, "are mystics. They have contended for theological simplicity, they have

contributed to Biblical interpretation; but the representative expressions of their habit of mind are to be sought, not in these fields of learning, but in their witness of the present life of God in the present life of man." Superficial observers within and without our own communion have failed to discern the truth of that statement. They have imagined that the peculiar genius of our body is something far apart from the task of preserving unbroken the continuity of the spiritual history of the Christian centuries. They have thought of Unitarianism as a form of theological dissent, or as a protest against prevailing doctrinal error, or as a philosophical rationalism, or as a proclamation of reason and common sense in religion. In all these varied forms of thought and activity, Unitarianism has had its place and its necessary work; but, fundamentally, it is none of these things. The result of my inquiry into the characteristics of Unitarian preaching is to demonstrate the entire accuracy of Dr. Peabody's statement: "The Unitarians are mystics. They may have their place in defining the sources of authority, they may do their part in establishing the rule of righteousness, but their interior spirit is that of an unobscured and uninterrupted relation of the soul of man with the life of God."

Do we not discover here the reason for a fact that has puzzled many of the critics of the Unitarian movement,—the fact that beyond all other forms of Christian faith it has expressed its inner spirit in poetry? This lyric utterance now appears as the natural and dominant note of the Unitarian gospel. Unitarianism is not merely an intellectual revolt: it is fundamentally a revival of spiritual life. It is through a clear relation of cause and effect that our faith finds its most characteristic expressions in hymns like Sarah Flower Adams's "Nearer, my God, to thee," or Eliza Scudder's "O Life within my life than self more near," or Samuel Johnson's "Father, in thy mysterious presence kneeling," or a hundred others of the same poetic merit and deep religious significance. "It is not by accident that the lyrics of Longfellow, Lowell, Holmes, Bryant, and Emerson, proceed from lives bred in the rational piety of the Unitarians, or that Whittier, who must be joined with them in the character of his verse, was joined with them also in the

fellowship of the 'Inner Light.' And, when we pass from the great masters, what does it mean that from a group of minor poets of the same tradition — from Samuel Longfellow and Furness and Hedge and many others among the elders, from Hosmer, Gannett, and Chadwick, and many others of the present generation — there has proceeded a strain of lyric theism whose music penetrates many a church whose doors are closed against the poets? It means that beneath the vigorous rationalism and sincere dissent of the Unitarians there is a deeper movement of religious life, a consciousness of God which none but a poet can utter, a spiritual lineage which unites these modern minds to the great company of witnesses of the real presence,— the fellowship of the Church of the Spirit."

I venture to believe that the result of my inquiry is thus to deliver us from the fear of our numerical insignificance. We are lifted out of provinciality, out of dissent, and made to recognize a large community of interest. We rightfully belong in the great fellowship of those who would live in the spirit, and would feel beneath them the support of the everlasting arms. We may continue to contend for liberty of opinion, for candid truth-seeking, for democracy in organization, for righteousness in public and private life. We may continue, in short, to be disputants and moralists; and for such high ends we may be content to remain a free and protesting minority. But we recognize that our "greater privilege and more imperative summons is to transmit the witness of the spirit of the truth which shall guide men into richer revelations than it is possible for any single sect to teach or dream." We are caught up into the company of those who in all ages and lands "hunger and thirst after righteousness," trust in the living God, and try to make his kingdom come on earth.

[No. 179]

THE GLEANING.

BY

REV. JOHN F. W. WARE.

AMERICAN UNITARIAN ASSOCIATION

BOSTON.

THE American Unitarian Association is the working missionary organization of the Unitarian churches of America. It seeks to promote sympathy and united action among Liberal Christians, and to spread the principles which are believed by Unitarians to be essential to civil and religious liberty and progress and to the attainments of the spiritual life. To this end it supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes, sells, and gives away books, sermons, tracts, hymn-books, and devotional works.

Tracts descriptive of Unitarian principles, doctrines, and methods, are sent free to any who desire to know what Liberal Christianity stands for and works for. A list of these free tracts will be sent on application. A full descriptive catalogue of the publications of the Association, including doctrinal, devotional, and practical works, will be sent to all who apply. All religious books by Unitarian authors are kept on sale, and will be sent on receipt of price. A list of such books, with prices, will be furnished upon request.

The Association is supported by the voluntary contributions of churches and individuals. Annual subscriptions of any amount are solicited. Address communications and contributions to the Secretary at his office, 25 Beacon Street, Boston, Mass. The following is the simple

FORM OF BEQUEST.

I give and bequeath to the American Unitarian Association, a corporation established by law in the State of Massachusetts, the sum of..... ..dollars.

THE GLEANING.

BY REV. JOHN F. W. WARE.

WHEN Ruth came back from her first day's work in the fields of Boaz, her mother's question was, "*Where hast thou gleaned to-day?*" That is just the inquiry our souls ought to put us when we come back from our daily work. It is that which every soul needs every day to know.

One of the first requisites to a complete character is the habit of self-questioning. The man who has an uncertain, devious way before him, takes not a step without anxiously asking if it shall lead him on. This devious way of life cannot with less caution be trod. Every step needs thorough investigation: thoughts, motives, feelings, words, acts, desires, must be examined, tested. The first wanderings need to be checked, the first mistakes corrected, that the soul may be, from point to point in its progress, exactly acquainted with its condition; not left in that fatal darkness and ignorance which some are, who only wake at last to their true condi

tion when the evil is triumphant, and misery and despair have become their portion.

There is not a wiser or a better thing to be done by any of us than to have the habit of a regular night-review of all that the day has been, — a general summing-up of the gleaning of the day. Before we sleep, the thoughts and purposes and deeds of the day should be called up, and submitted to a candid and severe questioning; and every secret, skulking desire or feeling, dragged out from its hiding-place and judged. With very little practice, the record of a day may be surely and rapidly made out; and, if the work be entered into heartily, nothing will escape. A few minutes after the work of the day is over, as you lay your head upon the pillow, at that solemn moment when you resign yourself to the solemn keeping of the night, are all that is required. Rapidly the day passes in review, unerringly we may approve or condemn; and, shaping our prayer for pardon and making our new resolve out of the day's history, we may sink to sleep, knowing how it stands between us and our God, and ready for the specific and definite duties of to-morrow. Each succeeding day so may have a particular work marked out for it from the day that has gone. Each succeeding day may be an onward step, and, —

> "Ascending and secure,
> To-morrow take its place."

For this, no time so good, no time so sure, as the

night. Let the soul rise up to examine and to pray. Let its language be, —

> "The day is drawing to its close,
> And what good deeds since first it rose
> Have I presented, Lord, to thee,
> As offering of my ministry?
> What wrong repressed, what right maintained,
> What struggle passed, what victory gained,
> What good attempted and attained?
> Feeble at best is my endeavor.
> I see, but cannot reach, the height
> That lies for ever in the light;
> And yet, for ever and for ever,
> When seeming just within my grasp,
> I feel my feeble hands unclasp,
> And sink discouraged into night."

Many a day's questioning must result thus, the darkness of many a night appear darker yet under the discouragement of such a review. And yet the work must not be given over. This very discouragement proves how much the work needs to be done, — is in itself the strongest reason why we should press on, looking to God, and saying, —

> "For thine own purpose thou hast sent
> The strife and the discouragement."

I remember to have seen in the window of a New-York print-shop, two colored lithographs every way ordinary, and yet conveying forcibly a lesson one may well never forget. In the one, it is early morning, and a young girl in a neat attic chamber, just ready to go out to her daily labor, is upon her knees, and lifts a fair, innocent, hopeful face to her

Maker, and her words are "*God! I give thee my heart.*" In the other, it is evening, and the same humble room, and the same fair girl, and the attitude the same; but now an inexpressible sorrow is graven deep on the downcast look, and the smothered cry is "*God forgive me!*" Between the two, a day's history, — the sowing and the gleaning, the hope and the fulfilment, the morning and the evening. Finds it no response in our own experience, in the history of our own yesterdays, in what shall be to-night the history of to-day?

We are always gleaning. To-day it is this field; to-morrow, the next: this hour is absorbed in one way, the next in another. The places where, the modes in which, we work, are determined very much by outside things, matters independent of ourselves; but the manner in which we work, what we glean, depend upon ourselves alone.

How is it with us when the day ends? What is the soul's answer? "Where hast thou gleaned to-day?"

I have gleaned among bad passions and feelings. Things have not gone with me as I wished them to go. Men have not done as I wished them to do. I have been fretful and harsh. I have judged unkindly. I have spoken bitterly. I have felt angrily. It has been a clouded day, and sometimes it has stormed, so fiercely have these wrong feelings rioted within me. I have not been happy. Conscience has upbraided me. Others have been wrong,

and wronged me; but what had that to do with me? I have no right to excuse myself so. Alas that I should have gleaned in a field so full of evil, and should have gleaned so much!

To-day I have gleaned among bad thoughts Before I left my bed, I remember, they began Through the day they have pursued me, — no: I have pursued *them!* I have hungered for them. I have sought them out. I have followed them up. I would not leave them. Where have they not led me? What unholy and forbidden things have I been familiar with! How completely have they drawn me away from the holy memory of God, which ought to have dwelt within me, sanctifying the little things of the day, and filling my heart with gratitude for his blessings! But I did not think at the time how very bad it was, how very mean in me. The field looked fair and tempting. Much lay scattered about ready for my hand. I entered, and I gleaned, and the day waned; and when I come to think where I have gleaned, and what is my harvest, I feel how faithless I have been.

Again I have been gleaning, and it has been among foolish prejudices. Foolish I call them now, because I can look back upon them at the hour of questioning, and see *how* foolish they were. Very bitter have they been, and strong. I have thought them honorable. I have clung closely to them, and they have given harshness to my feelings, unkindness to my actions, venom to my tongue. Instead

of that true candor, that charitable judgment, which, as God's child and Christ's disciple, I should have manifested, I have allowed my own narrow and selfish feelings to stand in the way, seeing through them men and their deeds. And some of these prejudices have been the veriest whims in the world. I cannot tell whence they have come. I ought to despise them, and yet I have been their slave. I ought to expel them, and yet I have hugged them closely, have made them friends, have followed them into all manner of wrong. What have I gleaned to-day? Shame and degradation, the remorse of my soul, the displeasure of my God.

I have been gleaning in another field to-day, and there have been many with me. I have been very selfish, and I am sure I have seen a great deal of selfishness. How true is it that man is the only selfish animal! How much have I to-day thought of, and acted for self! My own comfort, my own way, my own plans, my own advancement, — how much time and thought these have had, and how have I fretted and worried when any little thing stood between me and them. It was very easy to be selfish, it was very pleasant then; but, now that I look at what I have gleaned, how shrunk and blackened it looks! The fair, ripe fruit is blasted to the eye, and bitter to the taste. I see I have gleaned the tares. Their flaunting beauty deceived me. I will gather them together and burn them to-night, and then I will pray God for wisdom to know

the wheat henceforth, and gather that only into my sheaf.

Answers such as these must many a conscience make to the nightly question, and many as bad as these, which I cannot enumerate. Some must answer, I have gleaned among sordid gains, worldly cares; I have sacrificed truth for gold, honesty for gain. Others, I have gleaned among debasing pleasures, low scenes, sensual delights. Yet others must confess, that, while the sun has shone upon them and all was glad, the field bright and full of ripe enjoyment, they have gleaned murmurs and discontents and repinings; they have been unhappy and morose; have brought home from their task little that they can approve, or God will accept: while others must own that they have stood all the day idle, and have not gleaned any thing.

But it is not so with all. Joyous as Ruth bore to her mother her full lap, so many to God the rich store of gleaning they have made, — a store beyond what their own unaided labor could have attained. On nightly pillows there are smiles of peace, there are looks of love, there are prayers of faith, tokens of serene hearts and improving lives. The penitent answers, I have gleaned to-day amid strifes. I have *tried*. I have stood in the midst of temptation and found myself strong. I have thought of my God, and *tried* to serve him. And the recording angel smiles, as he writes in the book, "Well done! faith

ful in little." — The Christian answers, To-day I have gleaned in the way trodden by Jesus. I have remembered my God and my duty. I have forborne and forgiven, — been patient and resigned, cheerful and meek. I have thought of the cross, and borne it, and have found rest to my soul. Not that I have done all, attained to the prize: but my soul tells me that to-day I have labored well; and surely this peace I may take as the sign of success. — The sick and the sorrowing say, To-day we have gleaned from a rich field. The Master has caused handfuls to be left for us among the sheaves. We have a harvest of mercy. We have had patience to bear, submission to bow, hope to look forward, faith to sustain; and out from our hearts, sweeter than music out from the harp, has risen the solemn strain, "*Thy will be done!*"

Yes, from many a heart goes up the answer of peace. Rich are the gleanings in many lives, oftentimes where least you expect it. The poor in spirit, the meek, the lowly, the forgotten of the world, the humble dwellers, acting in narrow and unnoticed circles, the eye of God sees them every day scattered over the large field, which is the world, bending to their tasks, entering into whatever demand is made them, every night gathering in a sheaf the disjointed deeds, and binding them with a prayer. Surely, when the life is over, and the angels come, and the "Harvest Home" is sung, these humble

laborers will not be overlooked; but from east and west and north and south shall they come rejoicing, bearing now in full sheaves that which they have culled by many gleanings. Then shall there be joy in heaven.

Shall we not enter upon this great work of self-search thoroughly, systematically? Shall we not make it our last nightly duty to answer, "Where hast thou gleaned to-day?" There is need enough that we should. Strangers here, as Ruth in the harvest of Boaz, He who owns this world has not shortened his hand. It is no stinted gleaning they may have who are true. There is much, not only for us to get, but much also that is thrown in our way for our encouragement, and to show us the benignity of Him who owns the field wherein we labor. He is our next of kin. What the law demanded of Boaz, love will gain for us, — a home and protection for ever.

It is said in the poem from which I have already quoted, —

> "There are two angels that attend unseen
> Each one of us, and in great books record
> Our good and evil deeds. He who writes down
> The good ones, after every action closes
> His volume, and ascends with it to God.
> The other keeps his dreadful day-book open
> Till sunset, that we may repent; which doing,
> The record of the action fades away,
> And leaves a line of white across the page."

Let us so rightly search our lives, that, if there be any evil in the day gone, before the angel closes his book we may repent, and the fair, white page of holy deeds and genuine repentances be our only record!

[No. 180]

OUR THOUGHT OF GOD

BY

Rev. CHARLES F. DOLE

AMERICAN UNITARIAN ASSOCIATION
BOSTON

OUR THOUGHT OF GOD.

Can we ever be sure of the fact of God? Can we be as sure, for example, as we are sure of the existence of our friend whom we see and talk with every day? The thinkers and the men of religion tell us that God is the central fact in the universe, that he is the only reality, without whom all else would vanish, that he is present everywhere. If the voices of religion are true, if God really is, we ought surely to be easily made aware of him!

Observe that there is no such difficulty as once hindered men from knowing God. Men once conceived of God as living at a distance and ruling the world by deputies. You might go to him when you died, you might see him in heaven; but you could not expect to see him here. You could only be sure of him, if at all, because you had been told about him. We do not say this any longer. If he is anywhere, he is here. If we can ever be sure of him in another life, we can be sure of him in this present life. If in any honest sense prayer or communion is real, it must be because each soul of us has direct access to the universal life. It is this or nothing. And all the greatest affirmations of religion assure us that it is precisely this.

What obstacle, then, prevents us from being as sure of God as we are sure of our nearest friend? Let us search for our innermost doubt. We cannot see God's face, we cannot touch his hand, we cannot hear his voice, as we see, touch, and hear in the case of our friend. Is this true? Recollect that we never see or touch or hear the soul of our friend.

That which thinks, wills, aspires, and loves, is beyond sight or sense. He, too, never quite sees us. Our senses are only so many avenues of approach to each other Nevertheless, they suffice. We are perfectly sure of each other's thought and love and reality.

What we wish to suggest is that we do see, touch, and hear God as truly at least as we see, touch, and hear in the case of our friend. Our friend has a few familiar aspects of his face, a few motions of his body, a few tones of his voice. God has infinite aspects, motions, and voices. Our friend at times perplexes us with words, looks, deeds, which for the moment do not seem to accord with his character. Nevertheless, at his best, all apparent inconsistencies dissolve, and we love one another. In his unity, heart and soul and mind, he is our good friend. At our best, we see and know the perfect and full-grown man,— the soul of our friend.

It is just so in our knowledge of God. There are moments, there are aspects, there are motions, which perplex us. How should there not be in an infinite nature? Yet at our best, when we see clearest, when the great laws come into view, when the eternal motions are visible, when the voices of God speak their deeper message of harmony and unity, our souls rest in God as truly as ever the thoughts of ancient Psalmists rested in the Eternal. Have we not heard God in the forest or by the ocean or in the mighty inspired music of Bach or Beethoven or Brahms? Whom else did we hear? Have we not been in touch with God when our hands have clasped the hands of the faithful, the high-minded, the merciful, in a common bond of allegiance? Was it not allegiance to the Spirit of the universe, making itself felt in actual presence? Have we not seen God in skies and stars, in snow crystals and flowers, in the eyes of little children, and often in the smile of love which would give all for our sake? Where else, except out of the heart

of the universe, did this wonderful light of love gleam upon us? Yes! we are poor, if we have not many a time stood in the presence chamber of the Eternal. Do we not always stand there? Can we ever flee from his presence? Do we not then know — what the fact is — that we live in God's world, and, indeed, are his children?

You thus see that we may be at least as sure of God as we are of our nearest friends. We are indeed assured of the presence and reality of God in the same way as we are made aware of any personality. Through the display of power, through the sight of endless worlds traversed by Law and bound together into Unity, through scenes of matchless order and beauty, through marvellous harmonies of music, through the light of friendly Love, shining upon us, we are daily made aware of God, the ever-present Spirit of the Universe. What are all these mighty and beautiful manifestations, except his messages to us? How better could he speak to us?

Longer tracts on many subjects may be had free by addressing the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Library of the
PACIFIC UNITARIAN
FOR THE MINISTRY
Berkeley, California

[No. 181]

GOD WITHIN US

BY

REV. CHARLES F. DOLE

BOSTON
AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street

Our Faith.

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

Typical Covenant of a Unitarian Church.

In the love of the truth, and the spirit of Jesus Christ, we unite for the worship of God and the service of man.

Our Declaration.

(*As expressed in the By-Laws of the American Unitarian Association.*)

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity; and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose."

(*As expressed by the National Conference of Unitarian and Other Christian Churches, at Saratoga, N. Y., in 1894.*)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

"The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this Constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

GOD WITHIN US.

By Rev. CHARLES F. DOLE.

Tennyson in lines often quoted says: —

"Speak to Him thou, for he hears, and Spirit with Spirit can meet —
Closer is He than breathing, and nearer than hands and feet."

This is not merely a fine poetic fancy. We know nothing, if this is not so. Let us question our consciousness, and discover what it answers to our examination. What are we? What subtle mysteries do we find wrapped up in ourselves? We find, first, the mystery of force or power. I lift an arm, or I run. What makes the motion? The certainty is that I do not make it myself. I only use it. I turn on or release force, I share in the force of the world. I no more create it in my own body than I create it, as it drives the wheels of a mill.

I find in myself the mystery of life. When did it begin? Whence did it proceed? Through its mysterious breath, I live; but I am only its creature. Did the primeval atoms of matter combine to produce this miracle of life? What endowed these atoms, then, with this divine power of creation? What are the invisible atoms, that they should agree to unite and build me? The atoms are many. Life is one, as force is. Life rules and orders the atoms. I share life as I share power.

I think, I am conscious, my senses tell me their message; and I understand, I enjoy order and beauty, I put thoughts together. I rise from the sight of the parts to the idea of

Our Faith.

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

Typical Covenant of a Unitarian Church.

In the love of the truth, and the spirit of Jesus Christ, we unite for the worship of God and the service of man.

Our Declaration.

(*As expressed in the By-Laws of the American Unitarian Association.*)

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity; and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose."

(*As expressed by the National Conference of Unitarian and Other Christian Churches, at Saratoga, N. Y., in 1894.*)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

"The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this Constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

GOD WITHIN US.

By Rev. CHARLES F. DOLE.

Tennyson in lines often quoted says: —

"Speak to Him thou, for he hears, and Spirit with Spirit can meet —
Closer is He than breathing, and nearer than hands and feet."

This is not merely a fine poetic fancy. We know nothing, if this is not so. Let us question our consciousness, and discover what it answers to our examination. What are we? What subtle mysteries do we find wrapped up in ourselves? We find, first, the mystery of force or power. I lift an arm or I run. What makes the motion? The certainty is that I do not make it myself. I only use it. I turn on or release force, I share in the force of the world. I no more create it in my own body than I create it, as it drives the wheels of a mill.

I find in myself the mystery of life. When did it begin? Whence did it proceed? Through its mysterious breath, I live; but I am only its creature. Did the primeval atoms of matter combine to produce this miracle of life? What endowed these atoms, then, with this divine power of creation? What are the invisible atoms, that they should agree to unite and build me? The atoms are many. Life is one, as force is. Life rules and orders the atoms. I share life as I share power.

I think, I am conscious, my senses tell me their message; and I understand, I enjoy order and beauty, I put thoughts together. I rise from the sight of the parts to the idea of

the whole. What makes this marvel of thought? I do not make it. It seems to play through my mind, as life plays through my body. Never are my thoughts my own. I only think as I am told. At my best and clearest, it is as if some one were dictating to me, and I were answering back, "Yes, I understand it is so." The clearness of my thought varies, as the tide of health or life, physical, intellectual, and moral, rises and falls.

It is given to me to perceive the issues of right and wrong. An urgency of duty or conscience presses upon me, compelling me often to go counter to every animal instinct within me. This is no force of my own. I did not create it. It is something like life which I share. As Matthew Arnold has said, it is "a Power not ourselves making for righteousness." But I am as sure of this inner Power as I am sure of my own existence. It is in other men as it is in me. It is universal.

Love wakens in our hearts. It lifts us with our childishness, our petty prides and conceits, our stupid selfishness, as the ocean lifts the great ships. It is of one nature in all of us. Did any one of us create his love? No more than we created the breath of life or set the blood coursing in our veins. It is a primal mystery. Yet nothing is so real. Take love away, and we should cease to be men. We should not even be animals, were it not for this universal life-force throbbing in us, and breaking all bonds, to give, to serve, to pour itself out.

Once more, we find in ourselves what we call will. It is in us not merely to hunger and thirst, to feel, to think, to desire, and to love, but to stoutly resolve to dare, and to do. We call will the central fact of personality. In the act of will, power, thought, conscience, love, life, all march together as one. We are constituted as persons in our acts of will. With a single proviso: Our will must be good will.

Is it ever an ill-will or a selfish will? Then it is as if the train moved off the track, or the ship went, with dismantled yards, to wreck. Only good will holds us in the sure, safe lines of real personality. Good will alone unifies our lives, and gives them rest and joy.

Whence now comes this splendid element of will, through which at our best we share the forces of the universe and are admitted into its secrets, which, even at our worst, still communicates power and motion for a little while to the derailed wheels of the car of our life? Did one of us ever create his own will,—least of all his good will? It is like force and thought and life and love. Will is likewise in us, playing through us, making us what we are. We share and use and enjoy it, but it is in fact a universe force. The law of its coming is to use it, and pour it through us. The law of its going is like the law of life, to cease to employ it.

Why do we speak any longer of force, thought, life, love, will, as if they were abstract and impersonal? These great words — mysteries though they are — describe reality and belong to persons. It is hardly tenable that force could be, except as a person put it forth. It is not tenable that life, even in an amœba or a seed, could be, except as a person manifested himself through the tiny form of life. But it is incredible that there should be thought or justice or love or will, except as we mean a thinking, righteous, loving and willing person.

These terms have no significance in the abstract. My thought is I thinking, my justice is I owning moral obligation, my love is I loving some one, my will is I resolving to express my love.

See now how we have been talking of God at every point. The power, the life, the thought, the justice, the love, the will, within me, are so many names of God, the one and only complete Person in the universe. I use power, I per-

ceive and know, I feel the pressure of conscience, I love, and I determine to do what love bids. Every throb, every motion, every thought, every aspiration, every impulse of sympathy, every righteous act, is God, acting, urging, whispering, and living within me. What else is it? How otherwise can I explain myself? How could I possibly be a person, albeit imperfect and still in the process of making, unless the real and infinite Person informed and inspired me? How could man's tiny dynamo act, or his little instrument spell out its messages, except for the unlimited ocean of power sweeping through his coils and charging his wires? So, surely, all is of God.

True! All of God is not here or there, at least to our finite perception; sometimes the display of power only, sometimes his beauty, but not also his love; sometimes lessons of thought, but not yet the voice of his goodness. The human medium cannot contain all of him. The feeble wire, poorly connected, only partially carries the flood of the divine forces. Nevertheless, at our highest, when we are most truly men,— that is, persons also like God,— in other words, his children,— when the tide of his mighty life rises to its fulness in mind and soul, when we gladly think his thoughts after him, when we go freely with his motions of conscience, when we love with all our hearts and our wills, and are one with his good will, then we know by innermost testimony, and no longer at second hand, what the unknown Greek poet long ago saw,— that literally "in him we live and move and have our being." We know what the most spiritual of the New Testament writers said,— "God is Love"; and "every one that loveth is born of God and knoweth God."

Longer tracts on many subjects may be had free by addressing the American Unitarian Association, 25 Beacon Street, Boston, Mass,

SMOKE AND THE FLAME, THE

A Study in the Development of Religion. By Charles F. Dole

Size, 4 3-4 x 7 inches; pages, 230; price, 80 cents *net;* postage, 7 cents.

THE suggestive title of this book originates in the author's happy illustration of the undeveloped religious ideas of the early ages of the Christian era as the green fuel which gave rise to the dense theological smoke preceding the purer flame of higher and truer spiritual ideals. The gradually dawning modern conception of God and nature and man is seen to be "the slow coming to consciousness of the divine ideal of humanity when the life of the spirit submerges old theological barriers in its interest for goodness, brotherhood, and mutual helpfulness." The process and the progress of this growth in religious life and thought are traced step by step in the slow change of centuries from the old religion to the new. "The history of religion," as is well said in the introduction, "has been a wonderful development, like the history of art, of science, of government. We cannot understand the religion of our own time, much less know what we ought practically to do with it, and to which side, party, or church we belong, unless we know something of the long world-processes through which religion has passed into its various modern forms."

SERMONS

By James Walker

Size, 5 1-2 x 7 1-2; pages, 850; price, $1.00 *net;* postage, 19 cents.

THESE sermons were for the most part delivered in the college chapel to the students of Harvard University. A man of keen intellectual powers and great strength of character, Dr. Walker preached with deep conviction and abounding sympathy. Clearness of thought, force of logic, attractiveness of rhetoric, richness of diction, were all combined for the purpose of making plain his convictions of right and duty.

AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston

THE American Unitarian Association is the working missionary organization of the Unitarian churches of America. It seeks to promote sympathy and united action among Liberal Christians, and to spread the principles which are believed by Unitarians to be essential to civil and religious liberty and progress and to the attainments of the spiritual life. To this end it supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes, sells, and gives away books, sermons, tracts, hymn-books, and devotional works.

Tracts descriptive of Unitarian principles, doctrines, and methods, are sent free to any who desire to know what Liberal Christianity stands for and works for. A list of these free tracts will be sent on application. A full descriptive catalogue of the publications of the Association, including doctrinal, devotional, and practical works, will be sent to all who apply. All religious books by Unitarian authors are kept on sale, and will be sent on receipt of price. A list of such books, with prices, will be furnished upon request.

The Association is supported by the voluntary contributions of churches and individuals. Annual subscriptions of any amount are solicited. Address communications and contributions to the Secretary at his office, 25 Beacon Street, Boston, Mass. The following is the simple

FORM OF BEQUEST.

I give and bequeath to the American Unitarian Association, a corporation established by law in the State of Massachusetts, the sum of.....dollars.

[No. 182]

WHAT IF WE BELIEVE IN GOD?

BY

Rev. CHARLES F. DOLE

AMERICAN UNITARIAN ASSOCIATION
BOSTON

WHAT IF WE BELIEVE IN GOD?

Perhaps you think that it makes little practical difference what we think about God, or even if we do not believe in God at all. True, if our idea of God is of some absent Being, of whose existence we only can know at second hand. In this case real life is not to be looked for here in this world. But suppose for a moment what all the great teachers in religion have always confidently alleged, and what is now everywhere coming into our modern religious consciousness,— namely, that God is here and now,— realize then that all our lesser lives arise in him, and are essentially spirit; that is, Power, Thought, Will, and Love, as God's life is. Conceive what must now be true, that the life of each one of us is rich or poor, abundant or meagre, in proportion as the life of God flows in us freely or not, and see what such an idea begins to do for us.

In the first place the deepest instinct in us is to desire life. Life is power, satisfaction, and joy.

> " 'Tis life of which our nerves are scant,
> More life, and fuller, that we want.

Show us the secret of life, and we will be content, But, as surely as God is here, the secret of life is perfectly plain. It is to let him do his good will with us, body and soul. It is to obey, first, his physical laws, and to yield our bodies to the flow of his health in us. His life forces seek to have free circulation within us. Give them their rhythmic motion. The

deep, full, fearless, restful breathing is a sign and token of our obedience to this law.

The secret of life, next, is to dismiss pride, conceit, prejudice, and to give our minds to the complete possession of truth. Every truth is God's voice or word within us. What do we want except the truth? How should we ever fear it as hurtful? Let it do what it will with us. Give it room, give it utterance and expression, speak it, embody it. Its law is, the more you receive, the more you express it, the more your mind enlarges toward it. See! truth is God's life. At every instant when we see truth, we see God, we hear God. Do you think it makes no practical difference with us whether or not we catch this sublime conception? Say rather that, as often as this idea comes, with one splendid rush of intellectual health it sweeps away every vestige of bigotry and egotism.

Again, Divine Goodness seeks to have its will with us. The tidal force of righteousness seeks to pour through us. This force is God. When conscience urges, this is the life of God, closer to us than the air which we breathe. Do you think it makes no difference whether or not we believe this majestic fact? When we thus believe, we cannot resist the beautiful motion. We do not dare, we have no wish to disobey. Our one prayer is now to do justice, and never to cease to do justice. To do justice is to be alive with the life of the universe. To do wrong is to shut life out of our doors.

The innermost secret of life is to love. We have said that God is love. Is it conceivable that it makes no practical difference whether or not we believe this? When we do not believe it, we are not half alive. When we see this, it is as if the universe were behind, lifting us. It is as if an infinite Friend were at our side and holding our hands. We give ourselves to the motion of the sublime good will; and we are in that instant alive,— complete men, sons of God. Did

any one ever try this, and find it to fail? Ask yourselves at what times you have most completely lived, at what times you have best known peace, gladness, and the fulfilment of your being. Were not these the times when Good-will, or Love, had free course in you, and you only did what God bade you do? Here is the magic key to the understanding of all human acts. Do you imagine it is not the most practical fact whether or not you possess the wonderful key? Here is the secret of Jesus. It is the secret of all the noble and true-hearted. How else do you explain their lives? Suppose you took their secret: do you think it would make no practical difference with your life? I say it would make what Dante called the New Life.

Thus at every point we discover that the finite human life depends upon the actual and present God. Bind the body, impede the circulation, sit down in idleness and let the blood stagnate, and the physical life runs low and death threatens. Shut off the mind from the sight of truth, fill it with its own conceits, close it from the free sunshine, and, lo! there is no intellectual health in us. Cease to listen to conscience, throw the tiny life off the trolley of duty, isolate yourself, seek your small personal will, and all the life in you drains down to that of the beast. It is hell when no fresh currents of good-will invigorate the soul of man. God's life is that which quickens the nerves of the body. His life is that which constitutes thought: this life, welcomed within us, fills our souls with joy as of heaven. Shall we not, then, believe the most beautiful fact, the innermost law of our being? Shall we not, then, joyously do what the good law commands? Shall we not open our hearts to the inflow of the loving Life of the universe?

Longer tracts on many subjects may be had free by addressing the American Unitarian Association, 25 Beacon Street, Boston, Mass.

[No. 183]

GOD LOVES ALL SOULS.

JAMES FREEMAN CLARKE.

"All souls are mine." Blessed declaration of the God-inspired Ezekiel! All souls,— of the great and the humble, the rich and the poor, the wise and the ignorant, the king and the slave, the pure child and the abandoned woman, the soul of the apostle John and the soul of Judas Iscariot,— all belong to God. He will take care of what is his. He will leave no child orphaned. Those who are trodden down and forsaken in this world,— he watches their sorrowful lives, and will cause them to bring forth fruit at last. Thus does God love all souls with a universal, unwearied, unfailing affection. Thus did Christ love all souls, gathering around him the publicans, Pharisees, and sinners, the pious and the profane. And thus, if we are Christians, we shall love all souls, calling no man common or unclean, believing in the brotherhood of the race, finding something good in every one,— a vital seed of nobleness in the most deadened bosom; and, in thus loving other souls, our own souls will be blessed. While we forget ourselves, God will remember us. While we seek to save others, we, too, shall be safe.

We may throw ourselves away; but God will not throw us away. We belong to him still; and he "gathereth up the fragments which remain, that nothing be lost." In order to become pure, we may need sharp suffering; and then God will not hesitate to inflict it. In the other life, as in this, he

will chasten us, not for his pleasure, but for our profit, that we may be partakers of his holiness. It is thus that God's love for the soul, and its worth, appear eminently, in that he will not let us destroy ourselves. When we pass into the other world, those who are ready, and have on the wedding-garment, will go in to the supper. They will find themselves in a state of being where the faculties of the body are exalted and spiritualized, and the powers of the soul are heightened; where a higher truth, a nobler beauty, a larger love, feed the immortal faculties with a divine nourishment; where our imperfect knowledge will be swallowed up in larger insight; and communion with great souls, in an atmosphere of love, shall quicken us for endless progress. Then faith, hope, and love will abide,— faith leading to sight, hope urging to progress, and love enabling us to work with Christ for the redemption of the race.

Let us rejoice, friends, in these great hopes. Let us praise God for his creating, educating, and saving love. Let us rejoice that the lost souls —lost to earth, lost to virtue, lost to human uses here — are not lost to God; that he still holds them in his hand. Let us rejoice that those who will not be led to him by blessings and joy shall be led to him by anguish, pain, and suffering. Let us rejoice that the glory of heaven and the fires of hell shall both serve God,— both work together for good.

Longer tracts on many subjects may be had free by addressing the American Unitarian Association, 25 Beacon Street, Boston, Mass.

[No. 184]

WE NEED TO KNOW GOD

BY

Rev. J. F. CLARKE, D.D.

AMERICAN UNITARIAN ASSOCIATION
BOSTON

WE NEED TO KNOW GOD.

We can spare anything else better than our faith in God. To live without God in the world is to live without hope in the world.

Not less, but more, of religion is what we need. To see God only as power may lead to a religion of superstition. To see him only as law may despoil our life of warmth and glow. To see the divine life only in the beauty of nature and art may end in a sentimental religion, lacking moral force. To see God only in the law of duty may result in a hard, technical, and merely moral religion. To see him only in the soul may end in a mystical religion. To see him only in Christ tends to a narrow, intolerant, and formal religion.

And, therefore, we need to go forward, not backward, into a larger sea of thought, love, and life. We need to find God as the fulness, filling all in all. Let us see him in science, in universal law, giving vitality to all our knowledge, and making nature more divinely fair. Let us see him in all the duties of our daily life, glorifying their humblest details with the warmth of devotion and the tenderness of a father's love. Let us see him in the depths of our own soul; in the mysteries of our being, a light shining in the darkness, illuminating our reason with a reason more divine.

Man is not himself when away from God. Man needs for growth and development, for the full action of his powers, the sense of the divine presence and the divine love. The man who has no faith in God is only half a man. Half of his nature, and that the higher half, is passive and dormant.

He is away from his true home, a poor wanderer in a foreign land.

In the irreligious man the higher nature is asleep or dead. The conscience is stupefied, the reason sophisticated, faith enslaved to superstitious beliefs. The love of truth is often perverted into the love of error, fault-finding, captious criticism, perpetual denial. When he becomes a religious man, what takes place? He says, "I will arise and go to my Father." He has come to believe that he has a Father and a Friend to whom he can go, on whom he can rely, in whom he may trust.

Draw near, then, in faith, to this great, overflowing fountain of heavenly compassion. God has put into our hearts his spirit, to enable us all to say "Our Father!" Let nothing separate us from his love,— neither life nor death, nor our own folly and sin, our own weakness and ignorance, our own doubt or unbelief. Let us not be troubled by harsh doctrines. God asks for none of these things at our hands. Sacrifice and offering he does not require,— not the sacrifice of our own reason before unintelligible mysteries. He says only this, "My son, give me thy heart!" And, to enable us to do so, he shows his own love to every soul that he has made,— shows how he leaves the ninety-and-nine sheep, and goes into the wilderness after the one that is lost; how he so loved the world as to give the only one who had risen to the height of perfect sonship — his only Son — to bring the same sense of a Father's love to the rest of his children. He allowed this dearest child to die in torture and shame, that we, by that solemn sacrifice, might be lifted out of darkness into marvellous light. So now we can behold in all his gifts this unspeakable gift of a fatherly love. Now every outward blessing has in it a touch of divine tenderness. Now we see in the universe not only beauty and wonder, power, order, law, but, interfused with and penetrating all things,— that

highest of all,— a divine love. Hold fast to it: let it not go, for it is your life! To trust in the Father's love is the gospel within the gospel: it is the inmost secret of Christ; it is the way, the truth, and the life.

Longer tracts on many subjects may be had free by addressing the American Unitarian Association, 25 Beacon Street, Boston, Mass.

[No. 185]

STILLING THE TEMPEST

BY

Rev. JULIAN C. JAYNES

AMERICAN UNITARIAN ASSOCIATION
BOSTON

STILLING THE TEMPEST.

The incarnations of the Almighty are everywhere and in everything!

That is the revelation for us to-day. Not an incarnation here and there, not some lone individual aflame with divinity standing on the mountain top, and all the multitude below like so many clods of the earth, but the whole wide world a living, palpitating manifestation of the divine life. I do not mean that all are equally endowed. I do not mean that one man is as full of divinity as any other man. There are great waves and small waves on the surface of the sea; but they all rise up out of the same vast deep, and they all flash back the sunlight of the heavens above. And so, however much men may vary, they are all, according to their capacity, instruments of the divine will and bearers of the divine light.

Now let us carry this thought of the incarnation a little farther. Let us see how the power of God in man is beautifying the earth and conquering sin and transfiguring human character. I turn to the life of Jesus to tell the story for me,—not because he stands apart from creation, not because the quality of his divinity was any different from yours or mine, but because of all the children of men he was one of the ripest, fullest expressions of God. I turn to that simple account of his stilling the tempest on the Sea of Galilee.

The Master was asleep in the boat, and the disciples were quietly tending the oars and the sail, when all at once the storm-cloud beat down upon them and wrapped them in

darkness and a fury of angry waters and tongues of flame. Waking amid all that confusion of frightened men and roaring elements, he stretches forth his hand, and at the word of command the sunlight breaks, the thunder ceases, and a peaceful silence settles upon the troubled sea. It is a beautiful and suggestive story. Do not ask me if I believe it. I hope we have grown beyond the need of asking a question like that. I am glad I do not have to believe it. Make it a fact, and it sinks into a piece of divine magic. Make it the child of the loving imagination of his disciples, and then it becomes full of beauty and symbolical meaning. It then tells us of God incarnate in man come to rule the material forces of the earth. It then symbolizes to us the divinity of the human soul mastering the storm-cloud and quelling the fury of the great deep. Just see how true it is as a type of what man can do under the inspiration of the Divine Spirit. Look how he has conquered the savagery of nature and glorified the face of the earth. Once it was a rude and tangled wilderness. Once its treasures were unknown, its forces unused, its marvels and beauties feared instead of loved and appreciated. And then the divine spark flamed up in the human soul, and the wondrous change began. The son of God went forth to do his Father's will. He spoke to the valley, and it brought him bread. He spoke to the mountain, and it brought coal and iron and silver and gold. He dreamed a dream, and on the morrow his splendid cities were glowing in the sunlight.

He sailed his ships into the eye of the storm. He harnessed the rivers to the wheels of his mill. He stretched his industries, like golden chains, across the world. He caught the lightning, and sent it to whisper his message beneath the sea. He imprisons the invisible steam behind his iron pistons, and it becomes his faithful servant. He must give his thought to the world; and, lo! the marvel of

the printed page comes forth. He must tell the music of his soul, and instruments without number appear at his creative touch. He must fix the vision of beauty that he sees, and the glowing canvas carries that vision to a million eyes besides his own. He takes all of these rude elements of the earth, all of these fierce, untamed forces of sea and sky and land, and compels them to do what God has whispered in his soul. It is the revelation of God to man. It is the revelation of man to God. Go watch some great Atlantic liner, under the guidance of a single hand, swinging away from her dock and making for the open sea. Go stand before the jewelled façade of St. Mark's in Venice. Go into the galleries of the Old World, where Art has told her story. Go into yonder great library, where lie embalmed the thought and prophecy of human genius. Go stand for one evening hour on that mighty bridge of New York, swung hundreds of feet in the air, — a world of flashing lights as far as the eye can reach, and all repeated in the reflections of the swirling tide below, — and you will understand what the incarnation means. Out of the depths of your soul you will cry: "How wonderful is man! Thou hast made him only a little lower than the angels." And then, as you look up at the great vaulted sky, set with the eternal stars, you shall hear a voice saying: "This is my son in whom I am well pleased. I set the thought burning in his brain. I kindled the fire of aspiration in his soul. He has not been disobedient unto the heavenly vision."

Longer tracts on many subjects may be had free by addressing the American Unitarian Association, 25 Beacon Street, Boston, Mass.

[No. 186]

THE TEMPTATION.

By Rev. JULIAN C. JAYNES.

The great temptation! What a picture it is! The wide, bleak desert, and this sad, untried young man, worn out with fasting and inward strife, waiting there for the crucial trial of his life. And then the gates of hell open, and Satan comes forth to battle with the Son of God. He first appeals to his physical necessities, and tempts him with the creature comforts of life. Then he tries him on the side of his self-trust. Then, once more, he turns his attack on his ambition, and says, "All the kingdoms of the world are yours, if you will only fall down and worship me." And now hear the strong, indignant answer to all this: "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." There is the picture of human temptation, of human struggle, of human victory. It is again only a symbol of what is going on everywhere in the world,— not this time the conquest of material things, but the conquest of the spiritual powers of evil that lurk in human life. It is God the Father empowering his child to withstand the things that enfeeble and debase him. It is the incarnation of divine resistance against the forces of sin.

I do not pause to discuss the nature of evil or to explain whence it came. It is enough for us to know that it is here, so strong, so alluring, so omnipresent, that I do not wonder that tempted and tried humanity has believed in a prince of darkness who delights in the overthrow of purity and goodness and virtue. It is everywhere, tempting us in our appetites and passions, tempting us in our desires and ambitions, tempting us even on the highest level of thought and feeling.

It is always laying hold of our garments, trying to drag us back into the lower ranges of life. And what, pray, would our poor, besieged humanity do if there were no communication between God and men? What would the wandering child do without a sense of its Father's presence? What, but to be hopelessly lost. What, but to sink back into moral stupor, without strength, without vision, without ideals.

It is because God has incarnated himself in man that man is able to see the right and struggle toward it. It is because the divine resistance is in our hearts that we are able to smite the evil one. To us all this power is given. You know it is there. You have felt its uplift in many a trial. You have heard its voice again and again when you were tempted, when you were in despair, when you were ready to throw down the standard and desert the field. You have heard its voice shaming your cowardice and bidding you rise up and hold yourself pure or patient or brave or strong. That is what the Divine Spirit has been doing with all men in all time.

I cannot think of the incarnation without thinking of its moral lift in the history of the race,— how it has drawn men step by step away from brutality and sensual things; how it has led them little by little into the ways of the spirit; how it has taught them century by century to subdue selfishness, to break the chains of passion, to slay the devils of cruelty and avarice; how it has, more and more, as the years have gone on, multiplied the company of saints and heroes and noble, unsullied lives, until their name is legion and their number as the sands of the sea.

That was a wondrous victory,— the victory of man over the physical strength of the earth. But a grander victory still is this age-long conquest of the spirit of selfishness by the spirit of God in man.

Longer tracts on many subjects may be had free by addressing the American Unitarian Association, 25 Beacon Street, Boston, Mass.

[No. 187]

THE TRANSFIGURATION

BY

Rev. JULIAN C. JAYNES

AMERICAN UNITARIAN ASSOCIATION
BOSTON

THE TRANSFIGURATION.

You hear God in the tempest, but you may hear him also in the whisperings of the evening breeze. You see him in the purple and gold of the sunset, but you see him also in the tiny ray that streams through your window lattice. You behold him incarnated in Buddha, changing a prince's robe for a beggar's rags; in Socrates, bestowing jewels of wisdom upon ungrateful Athens; in Jesus, with peaceful brow and forgiving lips, dying for truth amid the Jewish rabble. But you also see him incarnated in the face of the little child at your knee, in the simple beauty of humble, earnest lives, in the forms of men and women everywhere who are walking the earth on missions of love and usefulness.

The incarnation of God in great and small, in high and low,—that is the condition of his existence for us to-day. For let me ask: How else could God tell himself to the world? How else could you hear his voice and see his face? You might write his attributes all over the sky; and yet, if you could not see them personified in human life, they would mean nothing to you. You might reason out his existence by the processes of philosophy; and yet, if you could not meet him in flesh and blood, that existence would be a cold and empty form of thought.

God himself would be helpless without this universal incarnation. "It is only through personality that personality can be revealed." It is only to character that character can be told. Luther said that "God was omnipotent, but that he needed men and women to help him." That is forever true. Make God all power and love and justice and beauty,

and yet, if there were no continuous incarnation, his ministrations to the world would cease. He could not speak or act or do his work in human life unless there were human hearts and minds and human hands and feet to do his will.

Let us study the transfiguration from this point of view. You know the story,— how Jesus took Peter and James and John, and climbed up the mountain side to pray, and, as they waited there in the silence, behold, a light shone round about them and they saw the face of the Master as the face of an angel. You have seen it all pictured by the magic brush of Raphael,— the mountain top, the mysterious light, the worshipping disciples, and the attendant spirits of the prophets, the beatific figure of the Christ, and down below the upturned faces of a multitude of sick and suffering humanity. Those upturned faces, I think, are the key to the secret of the whole scene. It is the meeting of love and sorrow, of compassion and misery; and by it love is transfigured and sorrow turned into joy. It was the love of Jesus going out to his crippled brethren that glorified him as it passed. It was the divine pity of God shining through him down into the troubled heart of the world that made the face of Jesus as the face of an angel in the eyes of his disciples. That, to me, is the explanation of the Transfiguration; and I need no other. For I see it every day. I see men and women all around me who are being transfigured by the love and benevolence shining out of their hearts. You see it also,— nay, you have been transfigured yourselves. You have done some kindness or lifted some burden or touched some wound of life with healing hand, and you have come back with a stronger sense of joy and tenderness in your heart. That was the transfiguration of an hour. You have undergone some long temptation or borne some heart-breaking sorrow; and you have come out of it all victorious, only to become more pitiful toward others and more anxious

to give the hand of help. That was the transfiguration of the whole life.

And so it is everywhere. The world is all aglow with the light of blessed, helpful lives. We see them in our homes, in our streets, in all the ways of life. All who are easing the pain of other hearts, all who are leading wandering feet back into paths of safety, all who are trying to mend the fragments of some shattered soul, all who are lovingly, humbly trying to bring joy and peace to men,— all are standing on the mount of transfiguration,— though they know it not,— and round them shines the heavenly light, and from their faces beams the love of God. This is the highest of all. This is the climax of the process of incarnation here on the earth, the transformation of the human into the divine, the transfiguration of man with the glory of the spirit. So it runs through all the history of humanity,— first the struggle with the earth, then the struggle with the animal instincts, then the struggle to bring in the kingdom of heaven. So it runs through the life of the individual man,— first the conquest of physical forces, then the conquest of the demons of self, and then the victorious life going back to win the cause of those who have fought and been defeated.

This is the story of God's gift of himself to the world. This is the gospel of the incarnation,— God working through human minds and hearts to reveal his love and to bring heaven upon the earth. It is no new gospel. It tells you what you know already, that you are the children of the Most High, that you bear in your hearts the impress of his spirit, that you are the temples of the Holy One. And out of that solemn, awful truth let there rise the strong resolve that, since God is in you, you will make yourselves a fit dwelling-place for all God-like things.

Longer tracts on many subjects may be had free by addressing the American Unitarian Association, 25 Beacon Street, Boston, Mass.

[No. 188]

WHAT IS HEAVEN?

BY

JAMES FREEMAN CLARKE

AMERICAN UNITARIAN ASSOCIATION
BOSTON

WHAT IS HEAVEN?

When we seek to know what heaven is to be in the next world, we must ask what it is here. For, certainly, the kingdom of heaven comes also in this world. There are hours of heavenly peace in this life: we sit sometimes in heavenly places with Jesus even now. Heaven is the peace of God which passeth understanding.

This heaven below comes from the three elements which are to abide,—faith, hope, and love. Faith means the sight of the invisible reality which is below the passing appearance. It is the evidence of the reality of truth, goodness, wisdom. We endeavor to know, because we believe there is really something to be known. Faith, therefore, is the condition of knowledge. And what a joy and peace come to the soul from knowledge! Knowledge of the laws of the universe, knowledge of the divine work in history, knowledge of our capacity of improvement, knowledge of Christ as a personal friend and benefactor!

Knowledge abides in the other world because faith abides, —faith which is the substance of things hoped for and the evidence of things not seen. Here we see as in a glass darkly, there face to face. We may there learn to understand the nature of life, the nature of the soul, the enigma of moral freedom, the cause and reason of the existence of evil, all which are hidden from us here. But, as knowledge enlarges, faith will extend itself further, and root itself more deeply in the soul. Far beyond what we know will be our trust in the unknown abysses of divine being.

And hope also will continue in the other life; and this means that there will be progress hereafter as well as here. To hope means to look forward to something better; but, unless that something better can be reached, the hope must perish. Therefore, continued hope implies continued progress. It means constant growth and development. It means ever-increasing knowledge, activity, power; ever-increasing capacity for spiritual improvement; a never-ceasing ascent toward God,— powers growing more angelic, activity becoming more divine.

And we may say as the surest of all certainties that love will abide,— love of those who are above us in grandeur and beauty; love for those who are beside us in sympathy and fellowship; love toward those who are most helpless and needy, the souls which sit furthest down in darkness and the shadow of death.

Love here is one of the best things we have; but love here is only in its rudiments. What may it not become in the other world, when we shall be lifted into communion with the wise, the good, the noble, the beautiful, who have gone up and on; when we shall be surrounded by their sympathy, blessed by their friendship; when Christ shall come to find us with the angels and archangels; and when we, in our mansion, in our sphere, shall be able to work with them in theirs for the advancement and redemption of the universe.

The wonderful description of charity by the apostle Paul is not rhapsody or declamation; nor is it the account of an ideal, super-angelic state, impossible for us here, but to be reached in some heavenly world. This divine power of love is possible for us all. Only let the love of God and man enter the soul, and you have in you the elements here described. You will find it not difficult to "suffer long and be kind." It will seem a simple thing not to envy, not to boast, not to behave unseemly, not to be always seeking your own.

Whereas before you were easily provoked, now you smile at provocation, and are unruffled by injury. You become able to "bear all things," to "believe all things," to hope for all good in the midst of evil, and to "endure all things" to the end, patient because sure that the Lord reigns.

Longer tracts on many subjects may be had free by addressing the American Unitarian Association, 25 Beacon Street, Boston, Mass.

[No. 189]

HOW TO GET ETERNAL LIFE

BY

JAMES FREEMAN CLARKE

AMERICAN UNITARIAN ASSOCIATION
BOSTON

HOW TO GET ETERNAL LIFE.

The problem of human existence may be stated thus: How can we change time into life? In some men the mental, moral, and spiritual life and energy continues to increase so long as they remain in this world. While the body is growing old, mind and heart remain young. While the outward man perishes, the inward man is renewed day by day.

Time cannot be detained; but, while it is passing, we may be able to change it into something which will last always, — that is, immortal or undying life, or what the Scriptures call eternal life. For immortal life, eternal life, means that kind of life which does not decay and change, — not future existence, but present fulness of being. Bodily life decays with years; but all of immortal life we have within us will last unchanged, never growing old, never wearing out. Our business is to change the bodily existence, measured by time, into spiritual existence belonging to eternity.

God is in nature; and so the man who loves and studies nature receives life from that study.

But God is also present in man. Those who are interested in their fellow-beings, who are laboring for the progress of humanity, seeking to save the lost, advocating reforms, helping their neighbors, — they also become full of life. They are in communion with God, and drinking at the great source of eternal life.

The years, as they pass on, are changed into life, partly by God's providence and without any effort of ours. It is

done by a law of our nature. God has so made us that, while we grow old in one way, we grow young in another way; while we are becoming more weak in body, we grow more strong in spirit. That is the natural tendency of things, if we do not oppose it by our own wilfulness. If we accept patiently and trustingly what comes to us from God, there comes with it an inward strength and peace. What we have to add on our part is trust, submission, fidelity. Let us be loyal to our work, whatever it is. Whatever our hand finds to do, let us do it with our might. Let us forget the things behind,— disappointment, sorrow, the unkindness of others, remorse over ourselves. Leave them behind, and reach out to things before, to deeper knowledge, larger usefulness, purer love. And so, while the outward man perishes, the inward man will be renewed day by day.

One of the most convincing arguments for immortality is the undying appetite of the soul for knowledge, love, progress. As we approach the term of life, it never occurs to us that it is time to fold our arms, close our eyes, and bid farewell to nature, poetry, art, friendship, business. As long as our faculties permit, we take exactly the same interest in life as if we were to live fifty years longer.

I think that, if we have a sincere desire to know and to serve God, the years change our religion into life. We cease to harass ourselves or others much about mere questions of dogma or sect. A very few central truths satisfy us. Trust in God, love to man, are enough. Our prayers cease to be formal, and become a habit of the soul,— waiting on God, looking to him for strength, dwelling in his infinite peace. Our faith in Christ turns to love. What to us are questions about his nature, whether supernatural or not, about his transcendental or primeval being? We know that our joys and our sorrows touch his heart; that, when we wrong man, we wrong him; when we help man, we help him. We all,

in our different phrases, still look to him as the Way, the Truth, and the Life. We learn to see in Jesus not Master and Lord only, but tender Brother and blessed Friend. We obey him best when we are true to what is right and good.

> "Our Friend, our Brother, and our Lord,
> What may thy service be?
> Nor name, nor form, nor ritual word,
> But simply following thee."

So Christianity becomes a reality and a part of our life. It ceases to be profession, and becomes strength and peace. The outward part may perish, but the inward part is renewed day by day.

Longer tracts on many subjects may be had free by addressing the American Unitarian Association, 25 Beacon Street, Boston, Mass.

[No. 190]

SURETIES OF LIFE AFTER DEATH.

By Rev. E. P. PRESSEY.

"If a man die, shall he live again?" The question is not a modern one. But in a peculiar sense it was a nineteenth-century one. Then first common sense and scientific color were given it by the Agnostic school, represented by Robert G. Ingersoll for the uneducated and Thomas Huxley for the educated minds. Yet even these never answered the question in the negative. Their word was, "I do not know."

Their doubts are valuable, but they are not convincing. Now there is a good argument for the non-existence of matter, but I am far from being convinced that matter does not exist. If it is not matter, then it is something else, that might as well be called matter. If what I call living beings do not continue to exist in full life, with all their qualities, then something else happens to them, of which I have not the slightest notion. I cannot imagine by what process a living being could manage to get out of existence. I prefer while I am in this world to take it for no liar, as I am no liar, and to believe that things are what they seem,—that matter is matter, life is life, and that they stand for everlasting and different realities.

I do not stickle at the mere disappearance of a human body into dust and vapor, any more than I would at the cutting of an electric wire as a sign that the electricity coursing over it has suffered the least change except in direction. My body is to me as my house or my tool chest, a mere

material convenience for me, and is not my very self, as I very well know when I see my friends with limbs sawed off becoming more resourceful often in mind and heart.

I think I make it evident in this way that the burden of proof is upon the Agnostic to show how life — that is, personality — is dissolved and dies. His most radical answer, however, to this has been that he does not know anything about it. How could any reasonable Christian ever have resented such an answer as that? If the Christian were partial to immortality, was it not just the answer he wanted? It greatly strengthens the supposition of life's continuing. It shows how very hard it is to suppose otherwise.

Furthermore, there are at least four great sureties of life after death. There is, observe, not a scrap of argument in court against it. Doubt is merely neutral, waiting to incline either way with the least breath of reasonable evidence.

1. *The Scientific Surety.* Among the common facts of science none are more absolutely demonstrated than these: matter is indestructible; not an atom, or, indeed, a quality of an atom of matter, is even changeable; force is continuous. In other words, destructibility, annihilation, and like terms, science has absolutely no use for. They are the coinage of an older day of myth. Shall, then, love, the highest conceivable quality in the universe, suffer loss or change? Science says there is one law, one element, in lowest and highest. And can we conceive of love without lover and loved? I have just said that all these negations are inconceivable to science.

2. *Surety of the Cloud of Witnesses.* In the early ages of the world, men did not seek two answers to a question. They were satisfied with one. And they always took the first. Picture to yourself an earth without electric wires or sea-going ships or any means of rapid transit, and little communication with people three hundred miles from home. In

Egypt the human soul asked of the Over-soul, "If a man die, shall he live again?" And the first and only answer was: "He shall live again. 'There is no death. What seems so is transition.'" So they frescoed and richly furnished the tombs and made eternal mummies of the dead. On the shores of Greenland, too, the soul asked the question of the spirit in which it began to have its being. And the only answer that ever came was: "He shall live again. He shall go down to eternity along the shining way of the glacier with thunder sublimity and the splendor of northern lights." In the forests of the Amazon and the Orinoco again came the one unquestioned answer: "He shall live again. He shall return to his fathers down the grape-vine forest-path of the world." It was the whisper of the world life in the ear of simplest men universally, "If a man die, he shall live again."

3. *The Surety of Evolution.* Now modern man has asked the question passionately, and answered it anew, with matured logic, in the affirmative. One of the mightiest sureties is that of evolution. It is summed up in the saying, "God has had me in mind forever." All things from the earliest ages, countless millions of years ago, were leading up to me. What, through geological evolution and astronomy, I know of the history of the universe, expels absolutely every frivolous shred in my thought of God. The brain that knows and expects, with the heart that loves, costs the pain and energy of the ages and cycles of all that I know of eternity. I can see much more than has become manifest in the plan of my life. I am not a finished being. The consciousness of eternal ages of progress is in me, through and through. He will not sport with me for His present show-play, and leave me now. I would not be so fickle with any child. And

> "I know that is not good in Him
> That evil is in me."

While, if the Life of Ages is not good, then is life a vast delirium, and the instincts of law and order amongst men unaccountable.

4. *The Great Verification.* But the crowning argument is the testimony of the greatest human discoverer. He who discovered the Law of laws, salvation by helping others to the extent of all your being, was also said to have brought immortality to light. He reached the fullest human consciousness, the most sensitive touch and correspondence with the life of the world, the great Over-soul and things unseen. His eyes were widest open, his vision most delicate and extensive. He saw life and beyond as from a hill. And he said: "'If it were not so, I would have told you.' I see beyond the hill of death, valley upon valley in the shadows of death; and I fear no evil, for the Father abides in all of them. And on the sunny sides and in the shadows are many mansions. *Here* I abide in my Father's house from the beginning. I am its door. And *there*, also, I go ever before you to prepare a place for you. 'I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.'"

Longer tracts on many subjects may be had free by addressing the American Unitarian Association, 25 Beacon Street, Boston, Mass.

[No. 191]

The Belief of Count Léon Tolstoï.

(Abstracts from his Reply to the Holy Synod. The entire reply can be found in the *Christian Register* of July 18, 1901.)

I believe in the life eternal; and I believe that man is rewarded according to his acts, here and everywhere, now and forever. I believe that so firmly that at my age, seeing myself upon the edge of the grave, I must often make an effort not to pray for the death of my body; that is to say, for my birth into a new life. I am convinced, too, that every good action increases the happiness of my eternal life just as every bad action diminishes it.

I believe in God, who is for me spirit, love, the principle of all things. I believe that he is in me as I am in him. I believe that the will of God has never been more clearly, more freely expressed than in the doctrine of the man Jesus. But one cannot consider Jesus as God, and address prayers to him, without committing, in my opinion, the greatest sacrilege. I believe that the true happiness of man consists in fulfilling the will of God. I believe that the will of God is that every man should love his fellow-men, and should act toward others as he desires that they should act toward him, which sums up, according to the gospel, all the law and the

prophets. I believe that the reason of life is for each of us simply to grow in love. I believe that this development of our power of loving brings us in this life a happiness which will increase every day, and in the other world a happiness as much more perfect as we shall have learned to love more. I believe above all that this growth in love will contribute more than any other force to establish the kingdom of God on the earth; that is to say, in replacing a social life in which division, falsehood, and violence are all-powerful by a new order in which humanity, truth, and brotherhood will reign. I believe that we have only one means for progression in love, and that is prayer. Not public prayer in the churches, which Christ has expressly reproved (Matt. vi. 5–13), but the prayer of which he himself has given us an example,— the solitary prayer which consists in re-establishing and strengthening in ourselves a consciousness of the meaning of our life and the feeling that we depend only upon the will of God.

It may be that my beliefs offend, trouble, or scandalize some, it may be that they disturb or displease; but it is not in my power to change them, any more than it is possible for me to change my body. I must live, I must die,— and before long,— yet all that concerns only myself; but, in the hour when I prepare to return to that God from whom I came, I cannot believe otherwise than I believe now. I do not say that my faith is the only one, incontestably true for all time; but I see no other more simple, more clear, or which answers better to the needs of my intelligence and of

my heart. If another should suddenly be revealed, better able to satisfy me, I should adopt it immediately; for nothing matters to God except the truth. As for returning to doctrines from which I have emancipated myself at the cost of so much suffering, I cannot do it. The bird that has taken flight will return no more into the shell of the egg out of which it came.

"He who begins by loving Christianity better than truth will proceed by loving his own sect or church better than Christianity, and end in loving himself (his peace of mind) better than all." I have traversed inversely these phases of which Coleridge speaks. I began by loving the Orthodox Church more than my own peace. Then I loved Christianity more than the Orthodox Church. Now I love truth more than all the world; but up to this time the truth is blended for me with Christianity as I understand it. I confess Christianity then; and it is by the efforts that I make to conform my acts to my belief that I ought to live in peace and joy, and be able also in peace and joy to take my way toward death.

Longer tracts on many subjects may be had free by addressing the American Unitarian Association, 25 Beacon Street, Boston, Mass.

[No. 192]

An Outline of Unitarian Thought.

By GEORGE CROSWELL CRESSEY, Ph.D., D.D.

The Unitarian Church holds to the absolute unity of God; it believes in the general tendency of human nature toward that which is good; it sees the only test of character, not in acceptance of creed, but in spirit and life; and therefore it recognizes unity of spirit and purpose as the only just and effectual basis of religious fellowship.

The logically fundamental doctrine of the so-called orthodox theology is its conception of the natural or total depravity of human nature, with which all its other dogmas correspond. The most distinctive feature of Unitarian belief is found likewise in its idea of human nature. We believe not in the depravity of man, but in his imperfection, his liability to error and sin; we believe in his ability to work out his own salvation in confidence and trust, through the moral and spiritual agencies, within and without, which God has provided; and, therefore, we believe in the natural development and progress of the race,— development and progress which are none the less spiritual because they are natural.

The Unitarian thought of God, recognizing the limitation of all human conception and language, may be best expressed in the words of the New Testament: "God is Spirit," the Indwelling Presence, the Infinite Reality in whom all things are, the Father through whose law and love creation moves to its appointed spiritual end. To this greatest of all conceptions, God, however, we attach no dogmatic significance, feeling that each one is entitled to his own thought of the Supreme Power.

Infinite Spirit, God, we believe is incarnate in humanity, not in one only of the race, but in all; all men are thus in a real sense divine. This divinity is apparent in man's intellectual, moral, and spiritual possibilities. We recognize the isolated types of transcendent genius which have appeared in history, yet we invoke no miracle to explain them. "The wind bloweth where it listeth, and we hear the sound thereof; but we cannot tell whence it cometh or whither it goeth. So are all things born of the Spirit." Thus we recognize the highest spiritual genius and attainment in Jesus, seeing therein the result also of this higher law of the Spirit working in and through all humanity.

He is thus a providential type of human character, our elder brother, our example and teacher, whose moral and spiritual precepts have been confirmed by the experience of an enlightened world, he whom from his exalted character the ages have rightly called "The Son of God."

We believe thus not in his deity, but in his divinity,— divinity not supernatual, but natural, the product of God's life in humanity.

Many Unitarians believe also that after his death he made known in some way to his disciples his continued existence, presence, and inspiration.

Error and sin are recognized in the world as an indication of the imperfection of man; also the universal principle of moral atonement, by which men united in the bonds of the race and bearing one another's burdens suffer for the mistakes and iniquity of others, creating ever an influence for righteousness. Jesus, by his supreme sacrifice in the interests of pure religion and humanity, atoned thus in the greatest degree of all for the sin and error of others, affording an example and way through which we may seek to be like even unto him.

Unitarians believe in the Bible as the book of books for religious instruction, not as infallible or containing all the inspiration of man nor as a final revelation, but as a record of religious progress and of the thoughts of many of the most deeply religious of all time, as a history of the life and teachings of Jesus. There is an element in the Scriptures which, from the absence of early written records, from the credulity of the day, and from the

zeal of the Church Fathers, more pronounced for doctrine than for historical accuracy, cannot be necessarily accepted; but far greater than this is the moral and spiritual truth proved to be such by reason and experience upon which in reality all convictions rest.

The idea of the supernatural in the sense of miraculous interposition of a higher power is the remnant of the thought of an age when natural law was unknown, and everything unusual was supposed to be the work of agencies good or evil outside of humanity. It has no place in our modern knowledge. The terms "natural" and "supernatural" represent no distinct forces, but different aspects of creation and the world-process. As we view the flowing stream, all things seem natural: as we reflect upon the Infinite Source, all things seem supernatural. The miracle as marvel is everywhere: of the miracle as magic we find no trace in the things of God. In this essential oneness of the natural and supernatural, in the rejection of the miraculous in the old sense, moreover, everything loses not, but gains in grandeur. The marvels of creation, the spiritual possibilities of man, the personality of Jesus, all seem more sublime as the result not of special acts of God, but of his universal and eternal action through law and in love.

Unitarians believe in immortality as a reasonable inference from all our knowledge, mental, moral, and spiritual, as an inherent quality of a self-conscious soul, as a seal of truth which the Almighty has placed upon the aspirations and possibilities of his creatures, for all of which, so far as our knowledge extends, he has provided a means of satisfaction, a belief, too, without which the process of evolution and the travail of the ages ending, as they must, at last in the destruction of all physical life, seem meaningless.

The liberal faith sees in happiness and misery the results of righteousness and iniquity, the natural judgment and recompense which attend these states of being in the inner life, whether here or hereafter. It holds that character, and character alone, *is* salvation; and, whether such character be attained through the influence of Jesus or in some other of the many ways by which

men in all ages have "grown in grace" and knowledge of the truth, it sees therein a divine pathway to life eternal.

Unitarians believe in prayer, not as a special petition for temporal blessings, but as a natural aspiration of the soul and communion with the Infinite Presence, as a spiritual law through conformance to which we are uplifted and strengthened.

In the church also we believe, not as a company of select saints nor as a place solely for the intellectually or spiritually regenerate, but as an institution for the growth and establishment of character and union and fellowship in the highest things.

Denominationally, we are Congregationalists,* believing, in accordance with the sentiment of the covenants of the earliest Pilgrim and Puritan churches in New England (all of which are to-day in the Unitarian fellowship), that Congregationalism involves not only independence of individual action, but also freedom of individual thought.

Finally, Unitarians, while generally accepting the foregoing beliefs in substance, though often with modifications and additions of the individual mind and especially with different methods of expression, establish no test of belief, but welcome to their fellowship all who seek to love God with all the heart and one's neighbor as himself, all who seek to promote truth, righteouness, and love in the world.

Longer tracts on many subjects may be had free by addressing the American Unitarian Association, Boston, Mass.

* After the separation of the Congregational body into "liberal" and "orthodox" wings, about 1820, the divisions were known as Congregational Trinitarian and Congregational Unitarian. In time these designations were generally abbreviated into the common "Congregational" and "Unitarian" of to-day.

[No. 193.]

THE THORN-BEARER.

BY

REV. WILLIAM C. GANNETT.

AMERICAN UNITARIAN ASSOCIATION,
BOSTON.

Our Faith.

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

Typical Covenant of a Unitarian Church.

In the love of the truth, and the spirit of Jesus Christ, we unite for the worship of God and the service of man.

Our Declaration.

(As expressed in the By-Laws of the American Unitarian Association.)

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity; and all Unitarian Christians shall be invited to unite and cooperate with it for that purpose."

(As expressed by the National Conference of Unitarian and Other Christian Churches, at Saratoga, N. Y., in 1894.)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

"The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this Constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

THE THORN-BEARER.

IT is nothing exceptional to have a thorn in the flesh, — a chronic bodily infirmity; it is not even exceptional to use it as an element of self-transfiguration. It *is* exceptional to use it thus as successfully as Paul used his.

To know what Paul did in spite of his thorn and with his thorn, begin at the middle of the eleventh chapter of his second letter to the Corinthians, and read to the middle of the twelfth chapter; then turn back to chapter four, and beginning at "We are troubled," read it to the end. It must have been a most inspiriting thing to meet Paul of Tarsus, and spend a half-day with him while he patched at tents, — something to remember all one's after-life. What stories he could tell, that man of three shipwrecks, eight floggings, and one stoning! What does a man think of, when floating a day and a night in the sea? He could have told us. How does a man feel in the hands of a mob? He knew, if he had not forgotten such a ripple as a mob. What were his favorite hymns in prisons? He had a

list ready in his heart. But if we had asked him which of all his pains and perils was the worst, we fancy a quiet smile would have grown on his face as he answered. "My life-companion, my thorn in the flesh, — the worst, and yet the best!"

It is worth while trying to think what such an answer would mean. Worth while, because to many of us the years are apt to bring the thorn, even if no accident, and no bequest at birth, have brought it early. Now the thorn is blindness, now it is deafness, now it is the lameness of a limb, now the wear-out of some internal organ. As many senses and as many organs as the healthful body has, so many possibilities of thorn-growths in us, — that is, of permanent mal-growths, chronic cripplings. Now, what does it *mean* to say of such a thing, "The worst, and yet the best"? To say with Paul, "I take *pleasure* in it; for when I am weak, then am I strong"? How can one rise from a catalogue, "Thrice was I beaten," etc., up to that chant, "Troubled on every side, yet not distressed"? Or, rather, not how to get from one to the other, but how to feel like singing the very catalogue as part of the chant! Paul of Tarsus is not here to tell, but every village has its Pauls and Paulines, two or three; and one has perhaps his own smaller, blunter thorn to help explain — like a sort of half-breed interpreter — their experience

As we watch and listen, and try to interpret, something like this seems to be the philosophy of thorn-bearing: —

(1) Face the fate! Accept it as fate, as Margaret Fuller did "the universe," — something to be neither ignored nor dodged. If it *can* be, if one is still hoping, praying (as Paul tells us he did thrice) that it may depart, it is not yet the full-grown thorn, — the blindness which is to darken all the years, the deafness which is to be life's growing silence, the lameness which is to make the third limb always necessary. Face the fate, without sentimentalizing about it. Say rather, This thing is to cripple me always, everywhere; it is my life's condition, — part of *my* universe. Say this, and instantly it begins to grow easier to bear. The struggle against *it* is over, and what remains is simply to struggle against the hinder it imposes. Fate is often not so hard to bear as things curable. The thing curable is an enemy until it be cured; the thing incurable is a companion, and the sole question is how to make it a pleasant one.

(2) Then one learns the difference between acceptance and surrender, between becoming a subject and becoming a victim. The thorn is in the flesh, — it is for me to say, It shall *stay* thorn of my *flesh*, and never become thorn of my mind. It shall not conquer *me* as well as my body. If it be my Rome, I will be its Greece, conquering

in the spirit the brute force that conquers me in body. What Paul, infirm and of base presence, did; what Epictetus, old, lame, and a slave, did (read one book of his, or but his first chapter); what Fawcett, England's blind postmaster, did, — and has just re-done, as it were, in the person of his daughter, inheritor of his high courage, — that can *I* do, and that I will! This cramping life-companion I will somehow tame into an ally, make my friend.

(3) The blind man, deaf man, lame man, saying this, soon learns that there are helps awaiting him; especially that people, as a rule, are very kind to any cheerful cripple, — and not from pity only, but from admiration. There is a great deal of delicate allowance made for thorn-bearers, even if they are not brave. We shall have to travel far to find the circle which does not appear to best advantage around its lamer members. Little acts of tenderness and grace spring up about them. For them the elbow of competition turns into the offered hand of co-operation. Each one who is thorned is "a little fellow" to the unthorned ones, and the world is beginning to be a pretty good world for the little fellows in it. But much more than this is true, if the thorn-bearer be a hero in his bearing. To hardly any kind of heroism does the world give readier recognition, heartier admiration, than to his. A man must have conquered *something* to be a hero:

if the something be other men, we give him shoulder-straps, a statue in the public square, and write "General" before his name; if the something be a man's own self, his crippling or his sin, we set the thought of him among ideals in the heart, and begin to call him "Saint."

(4) More and more this fact, that heroism of the rarer sort is open to us thorn-bearers, dawns over us, bringing happy visions. *Here* is a career then, not merely in spite of, but in virtue of, our crippling. If much is cut off from us here is something added, — an Order of Nobility into which cripples alone can enter. Nor can we fail to feel that success here is not only true success, and accredited by the world as true success, but that it is thanked for by the world as high service rendered it. For, sooner or later, all must take their turn and *bear;* and we, the chronic cripples, who have learned the art of bearing well, can strengthen those strong comrades when, for an hour, they need help sorely. What joy so great to a humble soul as the hope of rendering high service, after all? And with this joy comes another, — the joy of entering a noble fellowship. This deprivation, this suffering of mine, if borne well, puts me in the muster-roll with Paul himself, and "all the martyrs' noble host." That chronicle of his, "Five times received I forty stripes save one," and so on, begins to read like some ancestral record of our

house, or a page from the story of "our regiment," — old bravery making brave new battlefields forever. In such fellowship the Bible meanings deepen to us: "Always bearing about in the body the dying of Jesus, that the living of Jesus may also be made manifest in our body." In *ours;* why not? And Jesus' own word about yoke-bearing, "Take my yoke upon you and learn of me," — did it mean a yoke like his? Did he wear one himself?

(5) Gradually, while trying to be less undeserving of companionship like this, we realize that it is growing easier for us to "live in the spirit" than it used to be before the crippling came. We cannot help the inference that perhaps it is easier for us than for those who know no thorn. The reason is, of course, that we *are* living more in the spirit in thus utilizing the thorn in our flesh. "The inward man that renews itself as the outward man perishes;" "When I am weak, then am I strong." He was right; he was right! And to be learning in our own experience that what he meant is true, is to be making one's home in places where the Beatitudes were — and still are — born.

(6) One thing more is ours: it is easier now than before the thorn came to sympathize with the humbled, all the hindered, all strivers-and-failers, all those who are bearing pain and loss, and so, first or last, easier to sympathize with all

men. If brave thorn-bearing makes the brave our brothers, still more it makes us brothers to all who are not brave. It is almost impossible to feel the prick of our own pain and be supercilious, or indifferent, or unwilling to forgive a fellow-cripple.

This must be some part, at least, of the meaning that lies within Paul's answer, that, of all his pains and perils, the thorn in his flesh, his life-companion, was the worst and yet the best. Certainly the chemistry whose working in us is thus hinted owes its laws to Life larger than our own, even to that One Great Life which lives as strength and grace through all our trying, bearing, doing. So he called it well, "God's grace sufficient for me," "His strength made perfect in my weakness."

Into the Order of the Thorn only those whose pain is in themselves are privileged to enter. There is one Order of Nobility yet higher, only one; but into this other all who will can enter. The brotherhood whose symbol is the Cross outranks the brotherhood whose symbol is the Thorn.

FOUNDER OF CHRISTENDOM

By Goldwin Smith

Size, 5 1-8 x 7 1-2; pages, 44; price, 50 cents *net;* postage, 4 cents.

THIS little book is remarkable as the clear, concise, and masterful presentation of the character and mission of the Founder of Christianity from the point of view of an eminent historian. Without religious bias, with unprejudiced interpretation of facts, by a calm logic that does not suffer shipwreck on a sunken theological reef, the author, known on two continents for his scholarly attainments, presents to us a view of the Man of Galilee that wins by the charm of its simple, human, and rational appeal. Here we see a man of commanding nobility stripped of ecclesiastical glamour, a leader who leads through the power of triumphant virtue and unselfish consecration to a great work, as drawn by one who, in sympathy with his intense humanity, looks upon the Nazarene as the highest type yet achieved by the race. It is not too much to say that in brief compass one cannot find a more sane, helpful, and really inspiring interpretation of a life so potent throughout the centuries.

MAN JESUS, THE

By John W. Chadwick

Size, 4 3-4 x 7; pages, 258; price, 75 cents *net;* postage, 8 cents.

AN endeavor, "with the help of many eminent scholars, to write a book which shall contribute something to a rational understanding of the human greatness of Jesus in the minds of those who have not the time or opportunity to read those voluminous writings in which the modern study of the life of Jesus has embodied its conjectures and results." The sources of information concerning Jesus and the general place and time of his career are carefully and fully examined, followed by a consideration of his youth and training, the development of his character and work. Subsequent chapters deal with Jesus as Prophet and Messiah, and finally with the questions of resurrection and deification. In simple, direct language, the grandeur of Jesus' humanity is here portrayed with warm sympathy and rare insight.

AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston

WAYS OF THE SPIRIT, and Other Essays

By Frederic H. Hedge

Size, 4 3-4 x 7; pages, 367; price, $1.00 *net;* postage, 8 cents.

A SERIES of penetrating essays by a clear, logical, and forcible thinker on the methods of history, religion, Christianity, Theism, Dualism, Pantheism, in developing the path of human progress and a rational and liberal religious faith. The way of history is outlined as progress by conflict and revolution; the way of religion, the voice in the soul gradually correcting tradition, and thought purifying faith; the way of Christianity, social development and spiritual maturity. Other subjects, such as Theism, Dualism, Pantheism, Incarnation, and Transubstantiation, are examined as steps of progress in the soul's search after God.

REASON IN RELIGION

By Frederic H. Hedge

Size, 4 3-4 x 7; pages, 458; price, $1.00 *net;* postage, 9 cents.

A BOOK seeking to show the necessary place which reason must hold in religious thought, since the cause of reason is the cause of religion, and should enter into the true construction of the faith of the Church, if its "doctrinal fabrics" are to withstand assault. In this advocacy of the conscientious and fearless application of reason to religious problems, a principle, not a particular view or result, is defended. The author has sought to dispel the false association of rationalism and unbelief, "as if the sole function of reason were to deny, and negation of existing beliefs its legitimate fruit." Throughout the volume is given a wholesome amount of positive religious truth.

AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston

THE American Unitarian Association is the working missionary organization of the Unitarian churches of America. It seeks to promote sympathy and united action among Liberal Christians, and to spread the principles which are believed by Unitarians to be essential to civil and religious liberty and progress and to the attainments of the spiritual life. To this end it supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes, sells, and gives away books, sermons, tracts, hymn-books, and devotional works.

Tracts descriptive of Unitarian principles, doctrines, and methods, are sent free to any who desire to know what Liberal Christianity stands for and works for. A list of these free tracts will be sent on application. A full descriptive catalogue of the publications of the Association, including doctrinal, devotional, and practical works, will be sent to all who apply. All religious books by Unitarian authors are kept on sale, and will be sent on receipt of price. A list of such books, with prices, will be furnished upon request.

The Association is supported by the voluntary contributions of churches and individuals. Annual subscriptions of any amount are solicited. Address communications and contributions to the Secretary at his office, 25 Beacon Street, Boston, Mass. The following is the simple

FORM OF BEQUEST.

I give and bequeath to the American Unitarian Association, a corporation established by law in the State of Massachusetts, the sum of.....dollars.

[No. 194.]

WHAT UNITARIAN PARENTS CAN TEACH THEIR CHILDREN

BY

CHARLES W. ELIOT

AMERICAN UNITARIAN ASSOCIATION
BOSTON

Our Faith.

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

Typical Covenant of a Unitarian Church.

In the love of the truth, and the spirit of Jesus Christ, we unite for the worship of God and the service of man.

Our Declaration

(*As expressed in the By-Laws of the American Unitarian Association*).

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity; and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose."

(*As expressed by the National Conference of Unitarian and Other Christian Churches, at Saratoga, N. Y., in 1894.*)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

"The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this Constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

WHAT UNITARIAN PARENTS CAN TEACH THEIR CHILDREN.

THE theories and ideals which really guide and control the lives of thoughtful men and women are pretty sure to be revealed when the men and women come to the bringing up of their children. I have had a large opportunity to study the genius of Unitarianism from this point of view, and I propose to state in this paper some results of my observations.

The genuine Unitarian values so highly his liberty of thought and his freedom from all bonds of traditional and gregarious opinion that, as a rule, he is not willing to attempt the imposition of his own opinions on anybody else, not even on his children. He is rarely interested in foreign missions except on their medical and anthropological side, and makes a poor propagandist at home; for he is apt to hold that nobody ought to be or become a Unitarian except a person whose own mind and will work in such a way that he cannot help being or becoming a Unitarian. He has no formal creed—the holy work of council, synod, or convocation—to teach his children as containing what they may safely believe. He has no bishop to authorize the catechism his children should learn. He cannot even maintain before his children that to belong to the Unitarian body should be for them a matter of hereditary classification,—as an accomplished Russian gentleman once said to me about his family's centuries-

long connection with the Greek Church ; for he knows that the membership of the Unitarian body, like that of other Protestant sects, while including many steadfast adherents, is always fluctuating through the withdrawal of the constitutionally unfit and the accession of the fit. In all these respects he lacks the common methods of transmitting authoritatively to children accepted opinions, consecrated beliefs, and a definite and permanent religious classification. He can and should cause such things to be taught to his children as matters of history or of contemporaneous learning, but never as vital matters of faith and unquestionable practice.

The Unitarian is further embarrassed in imparting his own religious habits to his children by the fact that he firmly believes in the absolute unification of morality and religion. This is not the common belief. In all the popular religions there is great room for religiousness quite apart from morality. Indeed, the main object of religion has commonly been thought to be not the re-enforcement of righteousness in this world, but the provision of a way of escape in this world and the next from the consequences of sin. Every ritual and liturgy, every habitual devoutness toward virgin or saint, every customary reverence for sacred places and objects, every hallowed observance, and all forms of religious music and art give opportunity for religiousness independent of morality. All history teaches that under any of the great religions — Buddhist, Christian, or Moslem — multitudes of men and women have been religious without being moral, and that they got real satisfactions out of such religiousness. Now, in bringing up children, Unitarians cannot conscientiously avail themselves of the

obvious fact that children, like savages, can be trained to an observance or a rite or a reverential posture, or be made to feel affection for a familiar book, a picture, a shrine, or a church, much more easily than they can be taught to love their neighbors as themselves, or to speak the truth, or to believe that "God is a Spirit, and they that worship him must worship him in spirit and in truth." Unitarians are forced by their most intimate convictions always to connect ethical principles and moral conduct with religious sentiments and emotions, and not to cultivate the latter apart from the former. The objects of their adoration must have moral excellence, and therefore must be persons not things, essences not forms and ceremonies.

Again, the Unitarian who is to-day in middle life knows well that the opinions now commonly held within his own little fold are very different from those held by Priestley, Freeman, and Channing. He has seen vast changes in current theological opinion within his own lifetime, and he anticipates further changes. Hence he has no body of unchangeable truth which he can deliver to his children like a pot of fragrant ointment or a vial of pellets. Truth is for him a flowing stream, descending from the dateless past, purifying itself by spiritual aëration as it flows, and gathering in new affluents, small and great, century by century. He dares not prescribe for his children the present truth, as if it were the whole truth or the final truth.

Recognizing that he works under these difficulties in the religious education of his children, the judicious Unitarian parent tries to produce in them a certain state of mind. He cannot impose opinions or observances, but he can try to educe from his children's

natures and their environment habitual modes of thought.

The first habitual habit of thought he wishes to educe is the habit of judging people by their conduct or character in action rather than by their opinions or beliefs or transient emotions. If children see their parents always conforming to this rule, they will unconsciously adopt it themselves. Indeed, many children judge their parents exclusively by the way the parents behave or conduct themselves, and not at all by the parents' professions or precepts. I lately heard the serviceable son of a serviceable Unitarian declare that he never remembered his father's giving him explicit instruction as to what was right or what was wrong, or directly exhorting him to do this or not to do that; but, he added, that, in spite of his father's silence on these matters, he, the son, never felt in any personal problem of his own, concerning the way of duty or the just course of action, the slightest doubt as to what his father's view of the matter would be. He had got all the ethical guidance he needed by watching his father's daily conduct and way of thinking. That is the best kind of parental teaching. That is the best way for children to learn what justice, generosity, candor, and simplicity really are. That is a mode in education which is applicable in all walks of life, the humblest as well as the highest; but it is only parents whose own characters are pure and strong that can use it successfully. Even the parent who is merely self-indulgent and luxurious will find it difficult to use that mode. As to the parent who is vicious or indifferent to moral distinctions, he will be undone in his children or by them. The character test applied to parents by children is searching indeed.

The gulf between Unitarian beliefs and the common beliefs of the Christian churches has in the past caused Unitarians to be regarded by the great body of Christian believers as infidels and even as outcasts, and in many parts of the civilized world the word "Unitarian" is still a term of grave reproach; but in Eastern Massachusetts the Unitarians have enjoyed for a hundred years past the liberty and quiet which the Congregational Church procured for all citizens in the course of the two hundred years during which the polity and doctrines of that precious church of freedom prevailed in Massachusetts. New England Unitarianism was fortunate in its birthplace, and still more fortunate in the timeliness of its advent, just when the two great movements of the nineteenth century — democracy, and the scientific mode of thought — were beginning to assert their tremendous power. Hence New England Unitarianism was never so embittered by strife and the need of protective self-assertion as to become intolerant. Some races and some people that have suffered oppression become themselves oppressive when they get power; and some races which have been almost excluded from the pale of civilization become themselves exclusive so soon as they enjoy freedom. They have suffered from intolerance, yet have not themselves learnt to be tolerant. Political history and industrial history both amply illustrate this truth. Happily, it has not been so with the New England Unitarians: so that every intelligent Unitarian desires to make his children see that religious toleration is the greatest achievement of the last four centuries, and to persuade them that every form of religion is good, so far forth as it incites men to right conduct and just sentiments. Concern-

ing all varieties of religion, he says to his children with conviction, "By their fruits ye shall know them."

Another thing which Unitarians can teach their children without qualification is that the principal satisfactions of life are to be found not in its pleasures or recreations, but in its labors and burdens. This is the temperate-zone gospel,—work, industry, and thrift,—the very foundation of civilization.

Again, they teach their children that the surest happiness is to be found not in the gratifications one seeks for one's self, but in the ameliorations and aids one procures for others. This is the moral source of the Anglo-Saxon virtue of public spirit,—a virtue which the Unitarian membership has well illustrated wherever the denomination has taken root. This is a form of collectivism which Unitarian parents can set before their children and illustrate from history without any fear of impairing their freedom of opinion or their love of liberty, and with full assurance that they are inculcating one of the fundamental doctrines of Jesus.

Unitarians also teach their children that men are not fallen beings, but rising beings, that the heights of wisdom and happiness are as completely human as the depths of sin and misery, and that the very conception of God is only an infinite exaltation of the human traits and capacities which command the reverence and inspire the hopes of the noblest of the race. The inherent dignity and unmeasured powers of mankind are favorite doctrines with Unitarians. They see in them the justification and the hope of democracy. They look forward with joy to new achievements of the truth-seeking spirit of modern

science. This state of mind they would impart to their children.

Finally, Unitarians can teach their children, and do teach them, that the ethical doctrines and personal character of Jesus are secure possessions for the world whose intrinsic value is not dependent in the least on continued belief in the irrational accretions which have accumulated on them during nineteen hundred years. When all these superstitious accretions, the outcome of pagan and barbarous ages, are stripped away by inexorable science, his lessons in goodness remain undeniable and imperishable,— a permanent possession for the race.

These are some of the theories and ideals which thoughtful Unitarian parents can set before their children with clear conviction, and which the "genius of Unitarianism" can keep before society at large. It was to maintain these views in a hostile world that Unitarianism came into being at many scattered places and at many epochs. It is to maintain them that Unitarianism will continue to live and spread.

"Glory of virtue, to fight, to struggle, to right the wrong,—
Nay, but she aimed not at glory, no lover of glory she:
Give her the glory of going on, and still to be."

PIONEERS OF RELIGIOUS LIBERTY IN AMERICA

Being the Great and Thursday Lectures Delivered in Boston in Nineteen Hundred and Three

Size, 5 1-2 x 8 inches; pages, 396; price, $1.50 *net*; postage, 13 cents.

THE purpose and scope of this volume cannot be better shown than by giving the subjects and authors of the thirteen chapters which make up its contents. These are: I. "William Brewster and the Independents," by Edwin D. Mead; II. "Roger Williams and the Doctrine of Soul Liberty," by W. H. P. Faunce; III. "Thomas Hooker and the Principle of Congregational Independency," by Williston Walker, IV "William Penn and the Gospel of th Inner Light," by Benjamin B. Trueblood; V. "Thomas Jefferson and the Influence of Democracy on Religion," by Thomas R. Slicer; VI. "William Ellery Channing and the Growth of Spiritual Christianity," by William W. Fenn; VII. "Horace Bushnell and Progressive Orthodoxy," by Washington Gladden; VIII. "Hosea Ballou and the Larger Hope," by John Coleman Adams; IX. "Ralph Waldo Emerson and the Teaching of the Divine Immanence," by Francis G. Peabody ; X. "Theodore Parker and the Naturalization of Religion," by James Eells; XI. "Phillips Brooks and the Unity of the Spirit," by Samuel A. Eliot.

The chapters making up this book were delivered as lectures in Boston in the spring of 1903, and attracted much attention. The purpose of the lectures and of the book is to set forth some of the great principles through which religious freedom in this country was achieved, and the connection with these principles of the great men who advocated them and gave them their power and enduring vitality. These thirteen champions of religious freedom were truly pioneers in the work in which they became so conspicuous, and no one can so fully realize the significance of our present freedom of thought in religious matters as by reading these accounts of the inception and growth of the religious principles which constitute so valued a part of our religious inheritance.

AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston

RELIGIOUS FREEDOM IN AMERICAN EDUCATION

By Joseph H. Crooker

Size, 5 1-4 x 7 1-2; pages, 216; price, $1.00 *net;* postage, 10 cents.

A THOROUGH and painstaking research into the status of religious education in its present connection with and its proper relation to, our various institutions of learning, from the public school to the great university. The religious motive in its relation to popular education is fully examined; and the present conditions and recent changes in religious instruction and freedom of worship in denominational institutions, normal schools, agricultural colleges, and State universities, receive special treatment in chapters of much significance, where are traced the gradually growing liberal tendencies in prescribed religious requirements. One of the most valuable and instructive portions of the volume is given to an account of some interesting experiments in the way of enlarged religious freedom made in recent years by some of our largest universities, through their altered attitude toward the problem of the religious culture of their students. All of this extremely suggestive material is brought to a practical close by a clear and comprehensive array of conclusions and recommendations.

RELIGION AND SCIENCE AS ALLIES

By James T. Bixby

Size, 5 1-4 x 7 1-2 inches; pages, 226; price, 40 cents *net;* postage, 7 cents.

DR. BIXBY'S method of reconciliation between the seemingly antagonistic forces of Science and Religion is to examine "the broadest and most essential features of both, and to set forth the underlying unities of physical and religious knowledge; the common foundations on which they really rest; the similarities of methods, objects, and general results which exist between them, and the actual identity of interests which binds them together, and which should be acknowledged in word, thought, and action." The author has made a valuable contribution to the literature of his subject, and his treatment of the questions involved is as fresh as it is timely.

AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston

THE American Unitarian Association is the working missionary organization of the Unitarian churches of America. It seeks to promote sympathy and united action among Liberal Christians, and to spread the principles which are believed by Unitarians to be essential to civil and religious liberty and progress and to the attainments of the spiritual life. To this end it supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes, sells, and gives away books, sermons, tracts, hymn-books, and devotional works.

Tracts descriptive of Unitarian principles, doctrines, and methods, are sent free to any who desire to know what Liberal Christianity stands for and works for. A list of these free tracts will be sent on application. A full descriptive catalogue of the publications of the Association, including doctrinal, devotional, and practical works, will be sent to all who apply. All religious books by Unitarian authors are kept on sale, and will be sent on receipt of price. A list of such books, with prices, will be furnished upon request.

The Association is supported by the voluntary contributions of churches and individuals. Annual subscriptions of any amount are solicited. Address communications and contributions to the Secretary at his office, 25 Beacon Street, Boston, Mass. The following is the simple

FORM OF BEQUEST.

I give and bequeath to the American Unitarian Association, a corporation established by law in the State of Massachusetts, the sum of.....dollars.

[No. 195]

THE INFLUENCE OF UNITARIANISM IN THE CHURCH UNIVERSAL

BY

REV. EDWARD G. SPENCER

AMERICAN UNITARIAN ASSOCIATION

BOSTON

Our Faith.

The Fatherhood of God.
The Brotherhood of Man
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

Typical Covenant of a Unitarian Church.

In the love of the truth, and the spirit of Jesus Christ, we unite for the worship of God and the service of man.

Our Declaration

(*As expressed in the By-Laws of the American Unitarian Association*).

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity; and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose."

(*As expressed by the National Conference of Unitarian and Other Christian Churches, at Saratoga, N. Y., in 1894.*)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

"The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this Constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

THE INFLUENCE OF UNITARIANISM IN THE CHURCH UNIVERSAL.

In his book entitled "Ultimate Conceptions of Faith," the Rev. George A. Gordon, D.D. affirms that "the social, or Trinitarian, conception of God has passed over into the Unitarian." "The truth is," he continues, "that we have stolen the anthropology of the Unitarians, and they have stolen the essential theology of the Trinitarians; and thus far neither we nor they have had the courage to acknowledge the theft" (p. 373).

Without questioning for the present the accuracy of this affirmation, it is to be observed that there is here a sufficiently frank acknowledgment of the relation of mutual obligation which the Trinitarian and Unitarian schools of thought bear to each other. Apparently the day of uncompromising opposition is passed, and Unitarianism is recognized as one of the many tributaries to the widening and deepening stream of Christian thought.

The admission fails of its full force, however, by reason of being brought forth in the throes of controversy. It appears as a mere symptom of the softening asperities of a contention which another generation, perhaps, will abandon; and while its value as such is not to be underestimated, it is not therefore to be accepted as a complete account of the relation as regards either the one term or the other. It is possible to lift the whole question out of the sphere

of controversy into the wide realm of catholic fact; to discover in both parties to the discussion, not the protagonists who divide the field of religious thought between them, but conspicuous factors of a large movement in human life and thought which is far from being comprehended by the relation under discussion, much less by either of its terms.

The situation as it presents itself is this: There is a reality comprehending the relations of God and man and the world, and there are various more or less truthful accounts of that reality,—its modes and its implications. These varying accounts are represented by the various sects into which Christendom is divided; but the variances are superficial and to some extent conventional, while the correspondences are central and real. The objective of all religious inquiry is one, the truth concerning the relations of God and man. The methods of interrogating the reality are many, and the results exhibit both difference and identity. The practice of the past has been to emphasize the difference: the tendency of the present is to throw all its stress upon the identity; and men are just awakening to the fact that the area of identity is wider than the area of difference, and the points at which men come together more numerous and more critical than the points at which they fly apart. There is, in fine, a body of sentiment and conviction common to all the unaffiliated groups which constitute the visible Church; and it is this which is tacitly accepted as the basis of a common interest in the distinction between religion and irreligion.

This body of sentiment and conviction is not fixed, but cumulative. Much is accepted upon all sides as settled; much else is in the way of being settled in a

manner acceptable to all. The process is not volitional, but necessary. Men do not determine truth: truth determines men. The Spirit bloweth where it listeth, and it forces the Church to accept of necessity much that it anciently rejected of choice.

Hence it has come to pass that there is a catholic religion,—a religion of the spirit which both orthodox and heterodox have helped to establish, and of which each is inalienably a part. Indeed, the much overwrought distinction between orthodox and heterodox has been worn threadbare; and Jew and Samaritan have borrowed (not stolen) so freely of each other that it is no longer possible to distinguish the one from the other on the strength of his aspirations or his thoughts. The Trinitarian still insists upon the distinction between himself and the Unitarian; not, however, with the accent of controversy, but in the exigencies of his self-defence. The distinction is no longer apparent in his thought: it must be affirmed as his deliberate intent.

So tenacious is this purpose to insist upon distinction where the basis of distinction has ceased to exist that any affirmation of its disingenuousness is certain to meet with denial. There is, however, a stubbornness of fact against which both affirmation and negation are impotent; and it is vain for those who are uttering the same thoughts to deny the sameness of the thoughts which they think. It is not many years since the rector of an Episcopal church in New York was convicted of appropriating *en bloc* the sermons of a distinguished Unitarian of the last generation; and in the investigation and exposure which followed there was no hint that the Trinitarian congregation found the rations dealt to it from the commissariat of the Gentile host in any degree unpalatable.

Such wholesale appropriation of homiletical thunder, however, is less to the present purpose than the unconscious assimilation to which pulpit and press bear an increasing weight of testimony. The value of this testimony, as has already been intimated, is not controversial, but historical. Its effect is to define the large outline of the catholic religion, and to reveal the triumph of the Time Spirit over the militant ardor of the schools. The interest of the Unitarian centres in the historical aspects of the movement, in the vindication of his title to be considered an integral part of the catholic church, visible and invisible, and in the knowledge that he has played, and is still playing, no mean part in the unfolding drama of life ecclesiastical.

As regards the two wings of Congregationalism in New England, the process of assimilation in thought is very considerably advanced, and there is even on the part of the conservatives some disposition to recognize it, as the quotation from Dr. Gordon implies. The statement that "the social or Trinitarian conception of God has passed over into the Unitarian" ignores the changes which that conception has undergone in obedience to pressure from other than Trinitarian forces, and it fails to take account of the fact that the movement from both sides toward a common centre has made the temptation to theft by either side imminent. The impulse to attach one's own distinguishing label to the person or the product of another is a pardonable human weakness of which the Unitarian has no exclusive possession, but it is calculated to excite irritation in him who chooses to wear a label of his own. The tender amenities of twins are not promoted by the repeated intro-

duction of one under the mistaken name of the other; and nothing is gained by superimposing artificial points of resemblance upon the natural likeness of those who were fashioned in the same mould. The Unitarian, as he kneels with his Trinitarian brother beside the still pool of contemplation, is startled to discern in the crystal depths into which they are gazing together neither more nor less than a double image of himself; but he may safely refrain from attaching his own denominational label to the unwilling fellow-original at his side. Let him resist the temptation to classify and console himself with the sufficiently obtrusive fact. Let him not say, "This is Unitarianism" or "That man is a Unitarian"; but let him rather indicate those mirrors in which the double reflection may be seen. He will not want for opportunity to exercise his self-restraint, and he will not mar his enjoyment of the humorous situations in the ecclesiastical Comedy of Errors by anticipating the concluding scene in which the two Dromios are brought face to face.

The writer whose earliest associations and inclinations were Trinitarian was once, with fruitful inconsistency, a member of a class of boys in a Unitarian Sunday-school. Being advised by the long-suffering teacher to read the Works of Channing, he inquired with prompt suspicion whether Channing was a Unitarian. "He was a Humanitarian," was the gently diverting answer; and suspicion was neither stimulated nor allayed. The comprehensiveness of the substitute term escaped the adolescent intellect; and its theological, anthropological, and philanthropic implications did not fructify. Memory of this incident revives under the touch of Dr. Gordon's admission as to the source of the Church's anthropology, and it prompts

the question whether the admission is complete. There are not wanting signs that the modern Trinitarian church has fallen heir to the Humanitarianism of Channing with all the consequences, speculative and practical, which such an inheritance entails; and it is difficult to conceive, in view of what has been admitted, how that result could have been avoided. "It is conceded among believers," says Dr. Gordon, "that man is for man the type of God; in other words, that God is an infinite man. Here the assumption is that the best possible conception of God is of an ideally perfect man set free from all limitations" (p. 365). "Here is our problem," he has said a few pages back. "We seek for the God who is the full and final account of humanity. Here is our method in dealing with the problem. We find the essential nature of humanity, and we try to read the character of God through that essential humanity" (p. 359).

Now Dr. Gordon will, undoubtedly, agree that the problem and the method here defined cannot fail to have profound interest for that school of thought which has taught the world what essential humanity is, and he will pardon the intimation that the doctrine of God which is based upon that teaching can hardly be as foreign to the insight and inspiration of the teacher as his words would seem to imply. Under this rule the parent of the Church's anthropology is the grandparent of its essential theology; and it does not come under the imputation of theft by laying claim to ancestral honors. No one realized this more clearly than the late Prof. Paine of Bangor, who did not blink the inevitable conclusion, but, perceiving the necessary trend of theological thought, had the courage to affirm what he had the vision to foresee.

"If God is not a moral and personal being," says Prof. Paine, "he is to man 'an unknown God.' Hence theology is destined to be essentially an anthropology; and psychology, or the study of man's higher nature, will form with natural science the twin master lights of theological truth" ("Ethnic Trinities," p. 358).

The truth is that the controversy between Trinitarian and Unitarian is losing its meaning for both. It is being merged in the larger question of the essential truths and values of the catholic faith. The truths are so precious, the values so great, the evidence of a common heritage in the whole sum of them is so conclusive, that it is idle quarrel over the question of an exclusive title to a particular phase of the one or a particular form of the other. The question of the merit of one side or the other is dwarfed by the question of fact; and the interest in the fact is wider and deeper than the interest in the claims of its rival interpreters.

Unitarianism has always been less a theological than a spiritual movement. It has struggled and suffered in behalf of the religion of the free spirit as against the religion of circumscribing form; and the fruits of its spiritual conviction and passion are not exclusively its own. They are fruits in the life of the Catholic Church. They are in the life of the Church because the life of the Church is in them, and has reached the branch upon which they matured and ripened through the historic root and stem. How spontaneous is the Church's recognition of its own the utterances of its leaders are testifying. There is an ever-swelling chorus of those who think and speak with that freedom of the spirit for which Unitarianism stands; and that the language of the free is one

language from whatever pulpit it is spoken there can no longer be the shadow of a doubt. The Unitarian, hearing this speech, rejoices, not because the things said and the manner of saying them constitute Unitarianism, but because he recognizes in them the very body and spirit of what Unitarianism is.

That Trinitarian Congregationalism should find its spokesman in Dr. Gordon is fitting, not only because of the conspicuous position which he occupies in that fellowship, but also by reason of the breadth and elevation of his thought. He shall continue to speak in the closer investigation which is to follow, and he shall have the sympathy and support of other leaders of his own communion who have broken through the traditional lines.

The basis of all thinking upon the great verities of religion is the religious conception of man. It is for the sake of light upon the nature, origin, and destiny of man that the quest of a science of religion is undertaken at all, and it is by the truth or error of its doctrine of man that the Church must stand or fall. What is thought and said about man is, therefore, of primary significance in any attempt to determine the place which a religious fellowship occupies in the world of religious thought; and this is especially true of a communion whose traditional attitude toward this question has put the ban of eternal disapprobation upon a large fraction of the human race.

How great a change has come upon Trinitarian Congregationalist thought upon this point the following citations will make plain:—

"Channing's doctrine of man, his anthropology, has had through his teaching and through the men whom he inspired an immense influence. It has been a pre-

cious influence. It has held on its way because it was truth, and because no weapon found against it has been able to prosper. Channing's doctrine of man, his prevailing teaching about men, is the teaching of Jesus. To Channing more than to any other single influence are we indebted for the revival of the New Testament interpretation of human nature." (Gordon, "Ultimate Conceptions of Faith," p. 34.)

"The kinship of God and man is a fundamental position of faith to-day. It is a living and fruitful truth. In virtue of it we are able to discover in God an eternal humanity, and in human existence an infinite significance. It cannot be said too often or with too great emphasis that there is between God and every man an inseparable association, that there is in every man a genuine incarnation of God." (*Id.*, p. 294.)

"Man is by nature the son of God. We know not, therefore, to what largeness and perfection this human capacity for God may have been brought in one in whom our nature attains its utmost development, and is bound in final and indissoluble union with the God-head." (Newman Smyth, "Old Faiths in New Light," p. 282.)

"To make every man see that, not according to some legal fiction,—not as the result of some possible fact or concession,—but according to the immediate and the everlasting fact he is a child of God, made in the divine image, with all the possibilities and all the responsibilities of the sons of God resting now upon his conscience, is to bring the strongest possible motive to bear upon his life. . . .

"Another corollary of this truth is of vast moment. It means that goodness, the most glorious and per-

fect goodness, is, in the deepest sense of the word, natural to man. Evil may have become a second nature to him, but the evil tendencies are not his real self. . . .

"The evil nature is not I: it is a false, an artificial self, which has usurped a power over me to which I must not consent. I am a child of God, and the divine impulses and motives which I find in my heart are the real man." (Washington Gladden, "Ruling Ideas of the Present Age," pp. 21–24.)

"The goodness of good men and women is off the same piece as the goodness of Jesus, and is a genuine aspect of the goodness of God, and, therefore, a legitimate and valid object for the faith or projective appropriation of other men to lay hold of, and grow into, and make the stepping-stone of their salvation." (W. DeWitt Hyde, "Jesus' Way," p. 46.)

"The favorite method of Jesus throughout was to show the close affinity between human nature acting healthfully and the nature of God." (Charles R. Brown, "Two Parables," p. 187.)

"The laws of my nature are the laws of God's own nature, because I came from God, have God's nature written in my members, and am a child of God, possessing my Father's nature." (Lyman Abbott, "The Evolution of Christianity," p. 115.)

"The power and the light that are always leading toward the unattainable goal are in man himself, in the development of his nature, not as a mere creation of God, but as one in whom God is immanent, and is ever unfolding himself in human ways that are also divine." (T. T. Munger, "The Church, Some Immediate Questions," *The Atlantic*, December, 1903.)

The present generation of worshippers in so-called

orthodox churches receive such utterances as these as familiar matter of course. Indeed it is by the inspiring power of this gospel of a divine humanity that the influence of the churches is being sustained. The teaching answers to the felt necessities of the time. The utterances of the pulpit reflect the demands of the pews, and the new song in the mouth of the preacher obtains the hearing which the old arguments are denied.

Out of this new doctrine of man, which is new only in this sphere of its tardy acceptance, has grown up a new doctrine of God. To meet the necessities of the nobler anthropology the accepted theology must be not legal but vital, not metaphysical but ethical, not awesome but winsome; and orthodoxy vies with heterodoxy in the effort so to depict the character and the purposes of God as to win the spontaneous love and homage of the human heart.

"There need be no shrinking," says Dr. Washington Gladden, "from the clear affirmation that God is the Father of us all; and, having said this, we need not stultify ourselves by going on to deny that we are all his children. The distinction which theology has labored to make cannot be made by human reason. The fact of the Divine Fatherhood in all its fulness, with all its natural implications, must be distinctly declared. If it is true, it is the greatest truth of which any man can think; and we must not suffer it to be confused or belittled." (Ruling Ideas of the Present Age," p. 21.)

"God's moral character is summed up in love, and as such is revealed in all ways to all his moral creatures; and hence the highest form of morality in man,

who was made in God's moral image, is to grow in the divine likeness, so that the whole moral law of the gospel is summed up in the 'new commandment,' 'Love one another.' Love, then, in Christ's teaching became the essence of religion." (Levi L. Paine, "Ethnic Trinities," p. 205.)

"The love which created the world possesses and rules it. It is not the devil's world, but God's world; and he is in it, bringing out the permanent good against the dark foil of the transient evil, promoting every right endeavor, conserving every right achievement, and suffering no sure purpose or aspiration to fail of their final aim." (Philip S. Moxom, "The Religion of Hope," p. 48.)

"All theories that limit the divine regard for mankind are indictments framed against the character of God." (Gordon, "Ultimate Conceptions of Faith," p. 198.)

It is needless to multiply these citations touching the moral character of God and his vital and moral relation to mankind. The view represented here is the prevailing, practically the only view obtaining in the "orthodox" church of to-day. It is the logical complement to the current anthropology, and the presence of the one may be taken for granted in the mind which has afforded lodgement to the other. The interest in this aspect of the Divine Being has an immediate, practical character which makes for substantial unanimity of thought. There is an insistent demand for agreement as regards the meeting-point of the divine nature and human necessity, but beyond the influence of this demand there is scope for wide variation. The beliefs about God, though essentially of one type, exhibit a varying degree of fondness for

the old, outworn garments; and these, oftener concealing than revealing the thought within, produce the effect of difference where no difference exists. Dr. Gordon, for example, assures us that "the doctrine of the Trinity may be classed as a wholesome myth or legend. . . . The product of the metaphysical imagination taken as fact, as exact truth" ("Ultimate Conceptions," p. 361). But he persists in borrowing the tattered habiliments of that ancient fetich to clothe his less angular deity. "The Trinity," he says (p. 374), "is, indeed, a mystery; but it seems to me a mystery that saves the reality of God to the world. When one seeks the truth underneath the symbol, and does not put too much stress upon the arithmetical paradox, the Trinity stands for a social God, the only God who can mean anything great to man." Prof. Paine, on the other hand, declines to clothe his living truth in the torn and patched apparel of dead error. He avows that, "of all the theories, metaphysical and logical, that have originated in the effort to make rational and comprehensible the dogma of the Christian Trinity as three persons in one God, this one of a *social trinity*, though it has the prestige of many distinguished advocates, is the most illogical and fatuous." ("Ethnic Trinities," p. 21.)

"The baptismal Trinitarian formula was not a simple fact of original Christianity, but the result of a historical evolution from the original form which was simply a baptism in the name of Christ. The evolution of the one name to three names accompanied the corresponding evolution of Monotheism into Trinitarianism." (*Id.*, p. 196.)

"Such a doctrine of God cannot be confounded with any historical human being such as Jesus of

Nazareth. Christ himself was a monotheist, not a Trinitarian." (*Id.*, p. 273.)

"It would be no more absurd for any geometer to maintain the natural circularity of squares, or the identity of the globe with the cube, than it would be for any disciple of Jesus to doubt the absolute oneness of God; and the moment any exposition of the Trinity touches the line of tri-theistic speculation, it shivers into fragments against this immovable article of faith." (Rev. R. S. Storrs, D.D., "Evidences of the Divine Origin of Christianity," p. 48.)

"The doctrine of the Trinity in the terms in which I was first taught to express it," says Dr. Washington Gladden ("What is Left of the Old Doctrines?" p. 134), "is a barrier to reason and a stumbling-block to faith. It is only by shutting the eye of the understanding that one can accept it."

The testimony is not always as explicit as might be wished. The desire to preserve the old forms sometimes governs at the expense of strict fidelity to the new substance; and even when the very terms are surrendered there is a tendency to hint that the surrender is not as unconditional as it seems.

"While it is to be expected," says Dr. Munger, forecasting the future of the church, "that the word 'trinity' will not be insisted on, and, as Calvin said, might better have not been used, the phrase 'Father, Son, and Spirit' will pass into the language of the soul, because it defines the forces by which man lives and fulfils his destiny. . . . Its roots go deeper down than the creeds—into man himself. When he has found himself, he finds within him that which is in all nature, and he names himself a son of the Father of all: he knows himself as spirit, and he cannot otherwise define

himself than as one with him who was filled with the Spirit, and so was the Son of the Father." (*The Atlantic,* December, 1903.)

From the new orthodox doctrine of God we pass to the doctrine of Christ; but here Prof. Paine anticipates us, forewarning us that "with the old theology of the Trinity goes also the old Christology, both resting on the same speculative foundation. The inductive historical method brings Christ back to us as a true member of the human race, and turns Christology into a branch of anthropology." "(The Evolution of Trinitarianism," p. 281).

"If there is one historical fact more assured to me than any other in the history of Christian theology, it is the fact that the Christian Trinitarian dogma, with its cardinal Logos doctrine, is the direct lineal descendant of the Platonic Dualistic Idealism." (*Id.*, p. 202.)

"Before his advent Jesus was not; but the Son of God whose perfect human expression he is, is eternal in the heavens. The pre-existence of Jesus I do not find in the teachings of the great theologians with the exception of Origen, and he teaches the pre-existence of all soul. It is not Jesus who pre-exists before his advent: it is the Logos, the Christ, the eternal Son who pre-exists. Pre-existence concerns primarily the doctrine of God, and only in a secondary sense the person of Jesus." (Gordon, "Ultimate Conceptions," p. 293.)

"To human beings God must reveal himself in human ways; that is, through human personality, character, and action. He does so reveal himself in and through every soul in proportion to each soul's capacity to receive and express him. The greatest soul

is the best medium of revelation: through Jesus, therefore, the revelation is pre-eminent." (Moxom, "The Religion of Hope," p. 322.)

"That Jesus was true man has always been maintained. . . . In him humanity in all its qualities and perfections was incarnated. If he transcended humanity, it was in such mode as included rather than excluded it. . . . In many respects Jesus was a distinct type. He transcended all other men in his consciousness of God and in his moral and spiritual affinity with God. . . . He is unique in this respect: as transcending all others. He was a new cause; the power of God in a higher potency. . . .

"The only question that might arise is the question why there has been only one Christ,—why not many God-filled men, transcendent in moral and spiritual creative power? But here again analogy answers the question. There has been only one Shakespeare, only one Plato, only one Homer, only one Raphael. It has been said that Shakespeare is accounted for by the historical and literary conditions of the Elizabethan period, that he could not have appeared at any other time before or since. But, if he was the product of that period, why does he stand alone? Why were there not many immortal Shakespeares? and was not Shakespeare as much a cause as an effect of those conditions?" (George Harris, "Moral Evolution," p. 411.)

"Belief in the birth of Jesus from a virgin I do not regard as an essential doctrine of Christianity. The belief that he transcended humanity rests on his life, teaching, work, and power, not on the manner of his birth." (*Id.*, p. 438.)

"If God is immanent in humanity, and Christ came from God, then he came out of humanity where God

is, by what process is immaterial. . . . If one requires a theory, the most satisfactory is that Christ came from the bosom of the Father, who is immanent in humanity, in accordance with evolutionary laws. As much, nay, all of divinity that can be manifested through humanity can be secured in this way, and it does not alter, but rather it deepens every redeeming power ascribed to Christ: it makes him one with the redemptive process which runs through creation." (Munger, "Review of Abbott's Evolution of Christianity," *Outlook*, New York.)

"The modern argument for the divinity of Christ is very simple: Love is God. Christ is our highest, completest, historical expression of love. Therefore, Christ is the Son of God, our Interpreter of the Divine, our vision of the Father. As Rev. Theodore C. Williams has happily expressed it:—

> "'God gave the world his son; and he was known
> For God's own son, because he took the throne
> Of perfect love, that seeketh not her own,
> And, freely giving as to him was given,
> Made love on earth commune with love in heaven.'"

(W. DeWitt Hyde, "God's Education of Man," p. 30.)

"Does this divinity in Christ differ in kind, or only in degree, from the divinity in men? There are differences in degree so great that they become equivalent to a difference in kind; but with this qualification I answer unreservedly. The difference is in degree, and not in kind. There are not two kinds of divinity, and cannot be. The divinity in man is not different in kind from the divinity in Christ, because it is not different in kind from the divinity in God." (Lyman Abbott, "The Evolution of Christianity," p. 73.)

Inseparable from the doctrine of Christ is the doctrine of redemption which springs out of it and rests upon it; and this, says President Harris, is the doctrine that has undergone the greatest modification from purely ethical influences.

"Until recently the usual representations of atonement were justly open to the charge of immorality. Even now such representations continue to be made to a considerable degree. The moral sense is shocked at some of the reasons given for atonement. The imputation of our sins to Christ has been so stated that it seemed as if all regard for righteousness were overlooked. The penal suffering of Christ was regarded as the philosophy of atonement. It was believed that God laid on Christ the penalty of our sins, or a suffering equal to penalty. . . . The love of Christ making its great way to men at the cost of suffering is the motive which leads men to repentance, but has been represented as the motive which induces God to forgive. This disappearing theory fails to satisfy because it is immoral, because it places salvation somewhere else than in character, because it converts the sympathy and love of Christ into legal fictions, because it places the ethical demands of justice above the ethical necessities of love." (Harris, "Moral Evolution," p. 407.)

"Christ was declaring that his true mission was 'not to be ministered unto, but to minister.' It was a mission of service to others even to the point of giving his life; and the power of such a service in his view was its moral effect on men, not its sacrificial effect on God, as if there could be any remission of sin by the shedding of blood. Christ never taught such a doctrine. It was as far as possible from his own point of view. . . .

"The effect of his death was to move men's hearts by the spectacle of love, not to propitiate and satisfy the divine wrath or law. The later doctrine of a mediator who comes between two parties that are estranged in order to reconcile them seems never to have occurred to him." (L. L. Paine, "The Evolution of Trinitarianism," pp. 290, 291.)

"What is Atonement? It is what a parent suffers because of his child's sin. It is the painful sacrifice a father makes in going down into the sinful situation where his children are entangled, to win them back to righteousness." (Charles R. Brown, "Two Parables," p. 193.)

"Whatever truth there may be in the ideas of imputation, substitution, vicarious sacrifice,—and I am glad to be able to see a world of noble meaning in them, —they do not in any way conflict with the fact that righteous character and nothing else is salvation; that character is the achievement of the personal will; that it can be won in the deepest sense only by the soul for itself; that God himself cannot bestow it except through the agony and bloody sweat of the human spirit." (George A. Gordon, "Sermon," Plymouth Church, Brooklyn, N.Y., Nov. 4, 1897.)

"His atonement is the reconciliation of man to God, and the method of reconciliation is revelation. He revealed man to himself, and he revealed God to man. By his sufferings he revealed man to himself. It was human bigotry and envy that crucified him. Thus the death of Christ revealed to man the depth of sin in his own heart as it had never before been revealed: . . . not only in his sufferings, but in his whole life he reveals God to men. . . . He reveals that God whom he has taught us to call Our Father." (Washington Glad-

den, "The Atonement in Modern Religious Thought," chap. xi.)

"In what sense can we say that Jesus is the way to God and into the life of God? Certainly not in the sense that he purchased God's love for us, for his whole mission is declared to be the result and expression of God's love. Not in the sense that he took away any barrier in the mind of God to mercy and forgiveness toward men: for such a barrier, did it exist, would be a barrier to the love itself of which Jesus' coming was the supreme expression. Men have often crystallized their doubts of God's love into the very theories of atonement by which they assumed to show how that love could be efficacious in saving sinners." (Philip S. Moxom, "The Religion of Hope," p. 322.)

"There is an element of truth in calling it a ransom he had to pay to the evil principle dominant in the world, as for centuries the early Christians did; but we are nearer the simple facts of the primitive gospel if we regard it as the price love had to pay for being true to itself in a world where pride and hate were in possession of the religious system, the social prestige, and the political power." (W. DeWitt Hyde, "Jesus' Way," p. 127.)

"A doctrine of Atonement may be deduced from his teaching,—has been deduced from his teaching; but the doctrine of the Atonement is a deduction. Christ nowhere gives expression to it in a philosophical or doctrinal form." (Lyman Abbott, "The Evolution of Christianity," p. 139.)

"Redemption is not the restoration of man to a state of innocence from which he has fallen. It is the progress of spiritual evolution by which, out of such clay as we are made of, God is creating a humanity

that will be glorious at the last in and with the glory manifested in Jesus Christ." (*Id.*, p. 257.)

The doctrine of the atonement has long been the touchstone to determine "soundness" or "unsoundness" in what has been known as the traditional "faith." These citations have, therefore, a significance which it would be difficult to overrate. They indicate not only the failure of the old theological tests of orthodoxy, but also the absence of any common principle of interpretation of an important theological symbol. Nothing is left of the old dogma but the name, and the name stands for as many different views of the *modus operandi* of redemption as there are teachers to expound it. It stands for the love of Christ as the motive which leads men to repentance, for the revelation of the Father by which men are won to love and obedience, for the moral effect upon men of Christ's unfailing faithfulness, for a process of spiritual evolution by which God guides humanity toward the type of Christ.

What is especially to be noticed is the total absence of definition, and the transference of the entire drama of redemption from a celestial to a terrestrial setting. The event in which interest centres and upon which the ingenuity of interpreters is exercised is a human event; and its effects are human effects, arising from human causes and influencing human lives in familiar human ways. There is no hint of a celestial compact, no savor of bargain-driving, simply the potent historic fact, the natural consequences which follow it, and its fertility in suggestion to varying types of mind.

Behind these differences of thought, however, there is a broad-based and significant identity. These are

the utterances of men who, within their self-imposed bounds, have achieved a noteworthy triumph. They have discovered that truth is larger and more manifold in its aspects than the accounts which men give concerning it, that there is in the attractive power of the truth itself a centripetal force sufficient to overcome the centrifugal effects of disagreement, and that it is possible for them to differ widely amongst themselves without breach of fellowship.

These discoveries have had consequences, and the consequences are such as might have been foreseen. There is a freedom of speech which has increased in volume and in the accent of certainty to an extent alarming to the few surviving champions of the moderate Calvinism of the last generation. The pace of progress has been accelerated within a decade, and it would be easy to indicate the men in whose earlier and later utterances the quickening of pace is to be discerned.

The freedom which these men exercised and enjoyed, surreptitiously at first, has come to be openly avowed and boldly demanded as the prime necessity of religious life. It has directed critical eyes upon the churches, their creeds, their historic assumptions and pretensions, and has summoned them to make good their claims and their titles to recognition and continuance by the tests of reason and of adaptability for human service.

In a sermon delivered at Plymouth Church, Brooklyn, N.Y., Nov. 11, 1897, Dr. Gordon declared that "for all thinking men who are in any measure open to the new light and spirit of the time Calvinism, as an adequate interpretation of the ways of God with men, or even as a working philosophy of life, is forever gone"

(The New Puritanism," chap. iv). On the same occasion President Tucker, of Dartmouth, speaking on "The Church of the Future," expressed the conviction that "the church can never realize its own working unity until it makes a sufficient place in its life for freedom, particularly for intellectual freedom."

Other voices are audible, uttering the same views with the same accent of conviction.

"It is my own deliberate judgment, formed from a long and careful survey, with some exceptional opportunities for reaching a true result, that traditional Christianity with its old creeds and dogmas and forms is passing as a religious force out of the great currents of thought and belief among the intelligent masses of men and women with a rapidity that is simply alarming to every open-eyed Christian observer." (L. L. Paine, "Ethic Trinities," p. 296.)

"The current creed of Christendom is a chaos of contradictions. Truths and lies, facts and fancies, intuitions and superstitions, essentials and excrescences are bound in one bundle of tradition which the honest believer finds hard to swallow whole, and which the earnest doubter is equally reluctant *in toto* to reject." (W. DeWitt Hyde, "God's Education of Man.")

"So long as the church exalts herself by arrogant pretensions to be the bearer of a spiritual life distinct from the life of practical social service, it will be deserted by the strong, brainy, forceful men of affairs, and left to languish in effeminate sentimentalism, and die of clerical conceit." (*Id.*, p. 195.)

"The thing to be done at present is not to crowd upon men a system conceived in some way to be true, nor to bind them down to a hard, literal, undiscerning reception of texts, but to set forth the identity of the

faith with the action of man's nature in the natural relations of life, to show that the truth of God is also the truth of man." (T. T. Munger, *Atlantic*, December, 1903.)

"No mistake can be greater than to suppose that shutting up religious truth in binding forms, either of creed or church, acts otherwise than as a fetter,—forms preserved, but dead. They provoke a return to the heresies against which they protest and rebellion against the authority that binds them. . . . There is one thing that man loves more than religion, and that is freedom. He has an instinct for each, but the latter conditions the former. When it is cramped, religion itself shrivels." (*Id.*)

"The great error of the Church has always been its assumption of authority over the souls of men in all matters of faith and dogma; and the natural fruits of dogmatic authority have always been, and always will be, insincerity, hypocrisy, cant, and all their evil brood." (L. L.Paine, "Ethnic Trinities," p. 315.)

"The church that shall endure must be one whose law is love,—love to God and love to man." (P. S. Moxom, "The Religion of Hope," p. 63.)

"The unity of the Church will come in only through the brotherhood of man." (W. J. Tucker, Plymouth Church, Brooklyn, N.Y., Nov. 11, 1897.)

Now it is to be observed that the truth makes friends of those whom it makes free. Freedom is itself a unifying power of the highest efficiency, and it exerts upon those who have learned to love it an influence making toward unity which very marked differences of thought are powerless to resist. It is not easy to believe that the fellowship observed to exist amongst those who differ can long be confined within the bounds which

they have seen fit to impose upon themselves. Indeed the bounds are already widening, and there are certain intimations on the part of the bolder leaders of the new movement of an approaching fellowship of all the free. "The creed is enlarged by reduction," says Dr. Gordon. "The energy of belief like Gideon's host is increased by being cut down. The really great things stand out clear and high, and the mind elects to study them and to allow the rest to go" ("Ultimate Conceptions," p. 26). And Dr. Munger, in a lecture on the religious influence of Whittier, avers that "there is now no question between the two forms of Puritanism. Questions of orthodoxy and heterodoxy are getting to be counted trivial. All are moving steadily toward those moral and spiritual realities which are the possession of no sect and no party."

"The only refuge of the churches," he says in a later article, "is in planting themselves on this eternal thing (*i.e.*, doing good). If men or churches are doing good, they can carry a heavy load of heresy or dead orthodoxy and live. . . . The essential idea of Christianity as the divine expression of humanity leads men to fellowship, and a sensitive nature shrinks from the Church except as it stands for and with a common humanity rather than apart from it." (The *Atlantic*, December, 1903.)

Dr. Lyman Abbott, speaking at Tuskegee, March 8, 1893, had preceded Dr. Munger in this vein:—

"Christianity is larger than any epoch, any race, any temporary condition. It is more than Catholicism or Protestantism or Puritanism or Anglicanism, and it is for you, taking this message of law and gospel, of righteousness and of hope, to work out, under your

own leaders and teachers, a divine life of faith and hope and love in your own way."

The Rev. P. S. Moxom also perceives that "Christianity as the effluence of the living Christ overflows all boundaries, transcends all forms, and convicts all definitions of inadequacy and error. Everything is transitory but the spirit." And he believes that "among lovers of Christ and God and human kind, differences of creed and ritual and polity will grow like differences in feature and accent and address, giving picturesqueness, perhaps, to life, but raising no bar to sympathy and fellowship." ("The Religion of Hope," pp. 22, 163.)

No one with even the most superficial knowledge of the history of New England theology can follow these citations, and fail to be impressed by the magnitude of the change which has been wrought. He will be no less deeply impressed by the tranquillity with which the change is recognized and accepted by the churches. Images of the men who, a decade ago, lifted their voices in strenuous but useless protest will cross his field of mental vision, and he will marvel that their efforts have so utterly and irrevocably failed. He will perceive to what earlier type the "new" thought of the new orthodoxy conforms, and he will readily identify the spring from which the stream of Trinitarian heresy is fed.

It is not the purpose of this paper to establish the Unitarianism of Trinitarianism, nor to separate the goats from the sheep within the Trinitarian fold. The distinction which is lost in the fold cannot be perpetuated in the field; and the motive for the attempt is wanting where the loss is palpably gain.

That the Good Shepherd has other sheep which are not of his fold the Unitarian has always cheerfully acknowledged; but he cannot refrain from rejoicing in that process of development which is rendering it increasingly difficult to distinguish the one flock from the other. More and more the bleating of the flocks approximates to a common key. The sounds produced strike upon the Unitarian ear like the familiar sounds of his own household of faith. They are pleasant to the hearing of him who loves them, though they be uttered with an accent varying slightly from his own. The accent is not important. The sounds and syllables are, because they testify that the Universal Church, in all its numerous divisions and under all its various names, is speaking in the common tongue.

It is a speech familiar to the Unitarian, and he is at home wherever it is heard. He hears it much in this latter day, and it apprises him of new sympathies and fellowships. Hearing it, he rejoices, and, interpreting it, he is made glad, saying: "I am no longer alone in the world. These are my kindred, speaking in mine own mother tongue of the things of my Father's house. This, indeed, is not Unitarianism, but it is what Unitarianism is."

UNITARIANISM IN AMERICA

A History of its Origin and Development

By George Willis Cooke, Member of the American Historical Association, American Association for the Advancement of Science, American Academy of Political and Social Science, etc.

Size, 5 3-4 x 8 1-2 inches; pages, 463; 21 full-page illustrations; price, $2.00 *net*; postage, 14 cents additional.

THE purpose of this work is to furnish a complete, impartial, and candid record of the origin and growth of American Unitarianism, with accounts of its organization, its progress, and its relation to all present-day movements for social and religious betterment, all of which is presented in "the true spirit of the historical method, without reference to local interests and without sectional preferences." Controversial treatment is thus happily avoided. The author has made long and thorough examination of original manuscripts and journals, as well as many magazines, newspapers, and printed reports of various kinds. The result has been to bring together into a single octavo volume of 475 pages much valuable material, heretofore to be found only in widely scattered sources, and a large array of facts not obtainable elsewhere. The volume is fully indexed, making all references to any one topic readily accessible. The book thus becomes a valuable reference work as well as a thoroughly readable and instructive history. It has been written with special reference to its helpfulness in explaining the Unitarian attitude and temper.

The opening chapters begin with the English Sources of American Unitarianism, followed by chapters upon the Liberal Side of Puritanism, the Growth of Democracy in the Churches, and the Silent Advance of Liberalism. Then follows the organization of the American Unitarian Association, and its various activities as the national executive organization of our churches are fully set forth. Chapters are given to the accounts of the Sunday School Society, the Boston Fraternity of Churches, the Women's National Alliance, the Post-office Mission, and other enterprises which mark the spirit of Unitarian endeavor. The relation of Unitarianism to philanthropy, reforms, education, and literature, receive special chapters of unusual interest. The closing chapter treats of the future of Unitarianism.

In addition to the text itself are twenty-one full-page half-tone portrait illustrations of prominent Unitarian leaders, including a frontispiece of Channing. These grouped pictures add not a little to the general interest of the volume.

AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston

UNITARIANISM: Its Origin and History

Size, 5 1-4 x 7 5-8; pages, 394; price, 75 cents *net;* postage, 11 cents.

THE scope and value of this series of sixteen lectures, delivered in Channing Hall, Boston, by some of the most eminent leaders in the denomination, cannot be better indicated than by giving the table of contents: I. Early Christian Doctrine, by Joseph H. Allen; II. Christianity from the Fifth to the Fifteenth Century, by Andrew P. Peabody; III. Unitarianism and the Reformation, by Seth C. Beach; IV. Unitarianism in England, by Brooke Herford; V. The Contact of American Unitarianism and German Thought, by Joseph H. Allen; VI. The Church and the Parish in Massachusetts, by George E. Ellis; VII. Early New England Unitarians, by Andrew P. Peabody; VIII. Channing, by George W. Briggs; IX. Transcendentalism: The New England Renaissance, by Francis Tiffany; X. Theodore Parker, by Samuel B. Stewart; XI. Unitarianism and Modern Literature, by Francis B. Hornbrooke; XII. Unitarianism and Modern Biblical Criticism, by James De Normandie; XIII. Unitarianism and Modern Scientific Thought, by Thomas R. Slicer; XIV. The Law of Righteousness, by George Batchelor; XV. The Relation of Unitarianism to Philosophy, by Charles Carroll Everett; XVI. Ecclesiastical and Denominational Tendencies, by Grindall Reynolds.
A remarkably comprehensive and unusually interesting exposition of Unitarian history and ideals.

LORD'S PRAYER, THE

By James Freeman Clarke

Size, 4 3 8 x 6; pages, 95; price, 35 cents *net;* postage, 3 cents.

THESE are the last eight discourses of Dr. Clarke. They are simple, heartfelt expressions of deep sentiments of worship and praise, of "the appeal of the mortal to the infinite." The beauty and value of the Lord's Prayer is here revealed, and the clear insight and devout spirit of the author run through all the pages of this little book.

AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston

THE American Unitarian Association is the working missionary organization of the Unitarian churches of America. It seeks to promote sympathy and united action among Liberal Christians, and to spread the principles which are believed by Unitarians to be essential to civil and religious liberty and progress and to the attainments of the spiritual life. To this end it supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes, sells, and gives away books, sermons, tracts, hymn-books, and devotional works.

Tracts descriptive of Unitarian principles, doctrines, and methods, are sent free to any who desire to know what Liberal Christianity stands for and works for. A list of these free tracts will be sent on application. A full descriptive catalogue of the publications of the Association, including doctrinal, devotional, and practical works, will be sent to all who apply. All religious books by Unitarian authors are kept on sale, and will be sent on receipt of price. A list of such books, with prices, will be furnished upon request.

The Association is supported by the voluntary contributions of churches and individuals. Annual subscriptions of any amount are solicited. Address communications and contributions to the Secretary at his office, 25 Beacon Street, Boston, Mass. The following is the simple

FORM OF BEQUEST.

I give and bequeath to the American Unitarian Association, a corporation established by law in the State of Massachusetts, the sum of.....dollars.

[No. 196]

A REASONABLE EASTER

BY

REV. ULYSSES G. B. PIERCE

AMERICAN UNITARIAN ASSOCIATION
BOSTON

Our Faith.

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

Typical Covenant of a Unitarian Church.

In the love of the truth, and the spirit of Jesus Christ, we unite for the worship of God and the service of man.

Our Declaration

(*As expressed in the By-Laws of the American Unitarian Association*).

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity; and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose."

(*As expressed by the National Conference of Unitarian and Other Christian Churches, at Saratoga, N. Y., in 1894.*)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

"The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this Constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

A REASONABLE EASTER.

"Why should it be thought a thing incredible with you that God should raise the dead?"—Acts xxvi. 8.

Paul was before Agrippa permitted to speak for himself and plead his own cause. So stands Faith before the bar of Reason, defending her own hopes. Like Paul our line of defence may be that our faith is not incredible, but is in the line of probability. Leaving aside any direct evidence and ignoring all testimony for the moment, it is no small thing to establish the probability of our hopes and to see that it is not incredible that God should raise the dead. Of two propositions we are bound to accept the less improbable. If it can be shown that it is more probable that our life should continue forever than that once begun it should suddenly come to an end, it may confirm our own faith, even if it fails to convince Agrippa.

This morning let us apply to our hope of the eternal life this theory of probability that the great Laplace used to call "good sense reduced to calculation." For the sake of brevity and clearness let me put the matter in the form of a few simple propositions.

I. In the first place it is no more improbable that we should continue to live than that we should have begun to live. To one contemplating the idea from a distance of time and space it would seem quite incredible that from the mass of organic matter God should raise a man. If such an one had estimated

the chances of such future development, it might well have seemed improbable. But such incredulity is rebuked by the life that is. Like Paul we are here permitted to speak for ourselves, and the miracle of the life that now is makes it seem less miraculous that we should continue to live. Here, as elsewhere, possession is nine points of the law. Of course, if there were direct evidence that with the decay of the body man ceased to be, the probabilities in the case would count for nothing; but there is no such evidence. For if, on the one hand, immortality is not proven, neither on the other hand is it disproven. "That the life of man ceases with the death of the body" said the late John Fiske, "is the most colossal instance of baseless assumption known to the history of philosophy." It is not to be expected that all scientists would accept that statement of the case. Yet the so-called objections of science are less serious than is sometimes supposed. For the most part science is non-committal. If some scientists disbelieve, others say with Dr. Coues, "There are no facts known to modern science which make it difficult to believe in the survival of individual consciousness after the death of the body." This should at least assure us that no man need apologize for believing in his own eternity.

Suppose for the moment that there were no direct evidence one way or the other on the subject, yet it would be altogether rational to accept that interpretation of life which is most congenial to our hearts and our hopes.

II. In the second place it is more probable that in the world there are beings superior to physical man than it is to suppose that we exhaust the possibilities of the universe. We know no bounds to the universe,

nor any limits to its possibilities. It is a colossal conceit to suppose that man is the acme of all creation, and that in its boundless ranges no higher type of life is reached. That we *know* of no higher being than man is not in point. Doubtless the dog questions the possibility of higher forms of life than his own, and to him probably his master is only a larger and more kindly quadruped. It is not incredible that this is our own situation. But a moment's consideration reveals the absurdity of the assumption. We are related upward as well as downward. We have a future no less than a past. The present life with all its richness may well enclose and conceal a form of being compared with which the physical life of man is crude and elemental.

There are many forms of life invisible to us. There may be higher as well as lower. In that category what for the lack of a better name we call "angels" may be as well entitled to a place as are microbes. Life ascends to the infinite as well as descends to the infinitesimal. It is only of comparatively recent date that these tiny forms of life have been made to show themselves or were even known to exist. If this moment we were encompassed with higher beings, we might be complacently unconscious of it. It may be as Milton fancied that

> "Millions of spiritual creatures walk the earth
> Unseen, both when we wake, and when we sleep."

It is not for me to say that such is the case; but it is no more unreasonable that there should be forms of life superior to ours than that there should be types of life above the brute. In fact, the probabilities point in this upward direction. Man is not the *Ultima Thule* of organic life. It seems to me that this is the

logic of the case; and, as we stand on the shore of life's boundless ocean, it is unreasonable to say to its swelling tides, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed."

The late Dr. Bruce, who certainly was not prejudiced in favor of this line of thought, said, "One who believes in evolution as a law of the universe in all stages of its history is bound to admit that the presumption is in favor of its operation continuing in the state after death."

III. This suggests the third proposition: If there are higher forms of life than physical man, it is more probable that their ranks are recruited from human beings than that such beings should be created *de novo*. At least this is the method of procedure elsewhere. If evolution means anything, it means that all life is a continuous chain, highest and lowest being inseparately connected. And man may well be included in this

> "Subtle chain of countless rings,
> The next unto the farthest flings."

It is more probable that we are in the line of promotion to higher capacities and activities than that we are to drop out of the line of march. That there are latent in man powers that might well connect him with a higher type of life is more than an assumption. Man feels within himself the stirrings of a higher life. Something pecks at the imprisoning shell. On his horizon there is the first pink blush as of the new day. It is true, as Tennyson sings,

> "Here sits he shaping wings to fly;
> His heart forebodes a mystery;
> He names the name Eternity."

You will at once think of that notable passage from "Through Nature to God." Words like these from such a man as John Fiske are not without deep significance. "So far as our knowledge of nature goes," says he, "the whole momentum of it carries us onward to the conclusion that the Unseen World, as the objective term in a relation of fundamental importance that has coexisted with the whole career of mankind, has a real existence; and it is but following out the analogy to regard that Unseen World as the theatre where the ethical process is destined to reach its full consummation."

I may not have quoted his words exactly, but I think I have correctly expressed the thought of this great scientist; and, as almost the last utterance of that profound thinker, the words are of great weight. They hint that beyond the physical life of man there is a form of life which is its logical sequence and fulfilment. And it is interesting to see how another great soul contemplating the subject from another point of view says practically the same thing, though in different words: "It is possible that the distance of Heaven lies wholly in the veil of flesh, which we now want power to penetrate. A new sense, a new eye, might show the spiritual world compassing us on every side."

These words of the great and good Channing stand out on the page of his sermon like a marked passage. They are none the less important because written more than a half century before those of Fiske. These words prove nothing, I am not trying to "prove" anything; but it is certainly worthy of consideration that two minds of such different training and of opposite temperament, viewing the subject at a distance of nearly seventy years, should agree that the physical

life of man bears relations to a higher type. They certainly did not deem it "a thing incredible that God should raise the dead."

IV. In the fourth place note this: Given a theory that fits and supplements our present knowledge and which is not disproved by known facts, the probability is that the theory is true. This is no new test of an hypothesis. Devise a position of the arms that will perfectly fit the poise and posture of the Venus de Milo, and it was probable that such was the original form of the sculpture. Fifty years ago Bessel advanced the theory that Sirius, from certain strange behavior noted in the star, must have a companion, whose time of revolution he computed to be about fifty years. It was a mere theory with no facts to "prove" it. But Clark with his telescope sixteen years later *saw* what Bessel *foresaw*. With Neptune, history repeats itself. From certain variations from an assumed regularity it was suggested in 1821 that beyond the limits of the planets as then known there must be another planet, whose pull was felt by Uranus, though the body was not seen by man. Adams and Leverrier located the distant body—on paper, and in 1846 Galle observed the planet. So it is. Some hypotheses are so reasonable, they explain known facts so clearly and perfectly, that we unhesitatingly accept them. And it is on this principle: Given a theory that supplements our knowledge and is contradicted by no known facts, the probability is that it is true.

Now why should the working of this principle be confined to the physical plane of life? Our life is incomplete where we assume ultimate completeness to be the goal. Our sense of justice finds no room for

its full orbit. Certain observed variations of life justify the postulate that the present is not the bounds of life, that beyond this and a part of it is the life dreamed of by saints, sung by poets, and to be entered—by all!

From the life that now is, with all its incompleteness, its moral insufficiencies, with no free scope for the sweep of its spiritual laws, we are justified in deeming that the life of man has larger orbits and other relations than our star charts show. Man's incompleteness prophesies his perfection. Time points to eternity.

You remember that passage in the Autobiography of Goethe, where he speaks of the Strasburg Cathedral? "To me," he says, "it seems quite as great a pity that this one tower is not completed, for the four volutes end much too abruptly. Four light spires should be added to them as well as a higher one in the middle, where the clumsy cross now stands." When asked who told him that such additions should be made, Goethe's reply was that the unfinished structure argued its own completion. And not in vain such prophecy. Soon the superintendent of the building replied, "In our archives we still have the original design, which says precisely the same, and which I can show you."

Change "man" for "cathedral," and the prophecy is no less true. The tower of life ends quite too abruptly; and how the cross does thwart our purposes and crown our insufficiency! We are not yet finished. In the archives of God the design calls for a fuller and richer life even than this. The present is promise and assurance of the future, and the word of Scripture is true, "I will not leave thee nor forsake thee till I have done that which I have promised unto thee."

I do not need to be reminded that these propositions leave much to be said, that they raise more questions than they answer. I know well enough that the line of thought we have been following does not constitute a "demonstration." Now, I want to say why it falls short of proof. I think few of us have ever read an argument for immortality that did not fail to satisfy us. Such is the fact. Our interpretation of that fact has usually been that our dissatisfaction arose from some flaw or weakness in the argument. I accept the fact of dissatisfaction, but the interpretation of it, I think, is quite wrong. We are unconvinced, not because of the weakness of the argument of the insufficiency of the evidence, *but because of the constitution of our own minds.*

Note these two characteristics of our minds and see how inevitable it is that any argument or any kind or amount of evidence should fail to satisfy us. If a spirit should come back to us this moment, we should forthwith ask certain questions that would weaken the evidential effect of the experience. Why is this? Is it the fault of the evidence, or are there certain traits of our minds which make it impossible for us to rest unquestioning? "The fault is not in our stars, but in ourselves."

In the first place man is a forward-looking being. It is his nature always to crave more. It is impossible to satisfy us. If we were satisfied, we should at once become dissatisfied with our own satisfaction. This is no play on words. Man is restless and chafes and frets behind any imprisoning bars, though they be bars of logic. If, by the most irrefutable logic and the most direct evidence, it were shown to us that at death

man simply sheds his body and glides and ascends into a higher life, as I believe is the case, what then? We would accept the logic, and then ask, What after that? Our present life doubtless once appeared to us as a future: that future life being gained, we at once speculate about a next. And so it is ever. The question is shifted, not settled. We will not, we cannot, rest contented. Life itself makes us restless. The expanding soul will not be bound with the cords of logic. It is in our very constitution, then, that any kind of argument or evidence should fail to content us.

"To vision profounder
Man's spirit must dive;
His aye-rolling orb
At no goal will arrive;
The heavens that now draw him
With sweetness untold,
Once found—for new heavens
He spurneth the old."

In the second place it is a law of our being that we can know only as we live. We can be assured of the future, and we can speculate about it; but we can *know* only the life that is here and is now. Life is a scroll which we can read only as Time unrolls the mystic parchment. The path of life has many sharp turns, hiding alike our heretofore and our hereafter. Only the short, straight section of to-day can be really known. No amount of evidence can make plain to the boy what it is to be a man. He is perfectly justified in the assurance that manhood awaits him, he may reasonably enough speculate about the nature of that coming estate; but the boy *knows* only as he lives. We may assure ourselves that after our threescore years and ten life still awaits us. It is altogether rational

to question as to the nature of this higher manhood, but no amount of argument nor any kind of evidence can make us know more than we live. It is the way we are constituted.

> "Thou canst not prove thou art immortal, no,
> Not yet that thou art mortal,—nay, my son,
> For nothing worthy proving can be proven,
> Not yet disproven. Wherefore thou be wise,
> Cleave ever to the sunnier side of doubt."

These two characteristics ought to make it plain, then, that it is not wicked for us to "doubt" even here. Doubt is simply uncertainty. To think is to be uncertain. Uncertainty should set us thinking.

But it should not be forgotten that certitude is an article that most of us carry a very small stock of. And fortunately we need little of it. There are few things of which we are absolutely certain, yet this in nowise mars our happiness or curtails our usefulness. We act on probability. No one knows that the sun will rise to-morrow. No one needs to know. It is enough for us that, as the sun rose yesterday, the probability is that it will not fail to-morrow. On that simple probability we live and act.

Why should we not be as wise and trusting about the Great To-morrow? If our minds are so constituted that we cannot rest unquestioning, if from our very nature we cannot see both sides of a globe at once, we may at least assure ourselves that there is another side which we shall see and understand—when we reach it.

That there is, however, awaiting us something better than dust and ashes ought not seriously to be questioned. That those we loved and lost are not gone far

or forever, that ought not to seem a thing incredible to one who all his life long has been living not by certainty, but by probability, who has walked "not by sight, but by faith."

I have utterly failed of my purpose, however, if on this Easter day our hope appears simply as a great probability. It is a probability, but the probability is so strong that it amounts to moral certainty. With that we can reckon with the confidence of the astronomer who weighs an undiscovered star and of the chemist who describes and names the element before he has found it. It was Professor Ramsay who, speaking before the Chemical Section of the British Association in 1897, opened his address with these words: "The subject of my remarks to-day is a new gas. I shall describe to you later its 'curious properties,' but it would be unfair not to put you at once in possession of the knowledge of its most remarkable property—*it has not yet been discovered.*"

We are justified not only in affirming our eternity. Though it has not yet been discovered,—that is, uncovered,—we, too, may speak of its "curious properties." There are three of these "properties" that we associate with all forms of life, and we cannot think of our Easter life without them. We can imagine no soul so chastened and purified that these properties will cease to be its native air.

Life without motion and activity would be but another name for death. It is impossible to think of the human soul in contented idleness. This, I take it, was what prompted the saying about Jesus, that "he descended into hell." His associates could not think of him as indifferent and inactive even in the higher world. The life that found its heaven in help-

fulness, were naturally took up similar occupations there. Preaching to "the spirits in prison" must have been as congenial to the Master as it was helpful to the hearers. Quite in accord with this, Lowell says of Channing:—

"Thou art not idle: in thy higher sphere
Thy spirit bends itself to loving tasks,
And strength, to perfect what it dreamed of here
Is all the crown and glory that it asks.

"For sure, in Heaven's wide chambers there is room
For love and pity and for helpful deeds;
Else were our summons thither but a doom,
To life more vain than this in clayey weeds."

Nor is this all. Nothing is good for and by itself. The stones in quarries, the trees in forests, the cattle in herds, men in families,—this formulates for us the law of association which we cannot imagine annulled in the higher life. To be released from artificial associations and freely to gravitate to our "own place,"—that would seem to be the element of truth in the popular doctrine of heaven and hell. The world is wide, but not wide enough to keep the loving and the loved apart. Jesus will "descend into hell," and forthwith hell is transformed into heaven. Such an alchemist is love!

The third "curious property" is the law of growth. Work, Companionship, Growth,—are not these "the three graces" of life? No soul so sinful but its closely folded petals will one day feel the expanding life. None so pure as to be self-satisfied. Development will be the best expiation, and the continuous chastening of the soul a beautiful purgatory. Was not this Longfellow's inner meaning when he wrote:—

"Day after day we think what she is doing
In those bright realms of air;
Year after year, her tender steps pursuing,
Behold her grown more fair.

. . . . . .

"Not as a child shall we again behold her;
For when with raptures wild
In our embrace we again enfold her,
She will not be a child;

"But a fair maiden, in her Father's mansion,
Clothed with celestial grace;
And beautiful with all the soul's expansion
Shall we behold her face."

We sometimes speak of things as too good to be true. It is a curious inversion. If we could only make things good enough, they would already have become true. Rest assured that the fondest Easter hope is only a hint of the inheritance that awaits the children of God.

THE American Unitarian Association is the working missionary organization of the Unitarian churches of America. It seeks to promote sympathy and united action among Liberal Christians, and to spread the principles which are believed by Unitarians to be essential to civil and religious liberty and progress and to the attainments of the spiritual life. To this end it supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes, sells, and gives away books, sermons, tracts, hymn-books, and devotional works.

Tracts descriptive of Unitarian principles, doctrines, and methods, are sent free to any who desire to know what Liberal Christianity stands for and works for. A list of these free tracts will be sent on application. A full descriptive catalogue of the publications of the Association, including doctrinal, devotional, and practical works, will be sent to all who apply. All religious books by Unitarian authors are kept on sale, and will be sent on receipt of price. A list of such books, with prices, will be furnished upon request.

The Association is supported by the voluntary contributions of churches and individuals. Annual subscriptions of any amount are solicited. Address communications and contributions to the Secretary at his office, 25 Beacon Street, Boston, Mass. The following is the simple

FORM OF BEQUEST.

I give and bequeath to the American Unitarian Association, a corporation established by law in the State of Massachusetts, the sum of.....dollars.

[No. 197]

DO YOU BELIEVE IN HUMAN NATURE, OR DO YOU NOT?

REV. CHARLES E. ST. JOHN

AMERICAN UNITARIAN ASSOCIATION
BOSTON

Our Faith.

The Fatherhood of God.
The Brotherhood of Man
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

Typical Covenant of a Unitarian Church.

In the love of the truth, and the spirit of Jesus Christ, we unite for the worship of God and the service of man.

Our Declaration

(*As expressed in the By-Laws of the American Unitarian Association*).

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity; and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose."

(*As expressed by the National Conference of Unitarian and Other Christian Churches, at Saratoga, N. Y., in 1894.*)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

"The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this Constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

DO YOU BELIEVE IN HUMAN NATURE, OR DO YOU NOT?

A MINISTER whose opinions carry weight in the orthodox circles of Boston, in an address in which he undertook to point out the errors of Unitarianism, affirmed that those errors all spring from the Unitarian's confidence in human nature. All Unitarians may be grateful for every voice that is lifted to call attention to this fact, for all Unitarians cheerfully accede to the truth of the statement. Our theology does indeed centre upon our belief about human nature. We with all our heart and mind believe in human nature as a spiritual force capable of all good. We believe that the human soul is in truth a child of God, that it tends by nature toward righteousness and growth rather than toward evil and decay. Whatever doctrine may logically be deduced from this conception of human nature we right eagerly add to our Unitarian theology.

The careful student of religious teachings should be able to recognize that herein lies the sharp difference between the Unitarian Church and all religious bodies which lack this confidence in human nature. They that teach that man is a fallen being, irretrievably lost save in so far as he is rescued by an acceptance of a divine intervention, may upon that thought logically erect the scheme of doctrine known as Orthodoxy. Despairing of human nature, an earnest soul must of necessity take refuge in the Trinitarian conception of Jesus Christ. But the person who does not despair

of human nature may not reasonably seek that or any other refuge. I am aware that at the present time many persons are trying to make the impossible combination of believing, on the one hand, that sin is a purely individual matter, not ingrained in the nature of the soul, and, on the other hand, that Jesus was a miraculous personage commissioned to offer mankind the only way of escape from sin or its penalties. I venture to make the assertion that any seeker after truth who accepts intelligently and confidently the idea that the soul is born in innocence and makes its own battle with temptation, becoming responsible only for its own sins and inheriting no moral taint from the sins of any ancestor, and who will with absolute open-mindedness and disregard for personal inconvenience sit down and think out the logical deductions from such a belief, will be compelled to abandon his Trinitarian theology, and will find it necessary to come to the stand expressed by a minister of an orthodox body who writes me the following words: "I have become convinced that I can do but little more as a minister of the gospel until I can stand on a common platform with the liberal church. I have tried to put this matter off and go on preaching as I did when imbued with the old ideas, but I am at last compelled to rest my case."

I do not for a moment question the sincerity of any earnest minister. I do seriously ask whether many have not neglected to think the problems of theology out to the end. Do you believe in human nature, or do you not? If you do, the system of theology of which present-day Unitarianism is a clear-cut phase comes forth logically, irresistibly, and gladly. If you do not, then that system of theology which is called Trinitarian appears with the same sort of logical se-

quence. The modern line of cleavage between Orthodoxy and Liberalism is at this point.

Well-informed Unitarians do not need to have me call attention to the fact that our idea of God is made beautiful by our conviction that the noblest work of his creative hand is a trusty thing, and not a failure. They do not need to be reminded that from this conviction there arises a natural and warm-hearted loyalty to Jesus as the finest exemplar of the life which all the children of God are capable of living. Equally needless is it for me to point out that for all who hold this conviction it is a joy to be alive and share the intellectual and spiritual advance of the ages. Whatsoever truth our brethren of the older time have grasped all men are free to stand by while bravely seeking the larger aspects of truth by the attaining of which our souls shall grow.

Yes, brethren of conservative views, we Unitarians believe in and trust human nature. We are ready to stand or fall in the esteem of the world on the strength of that trust of ours. If we are mistaken, we shall in due time disappear from the affairs of mankind. If we are right, the progress of civilization, the moral improvement of society, and the spiritual enlightenment of the world will increasingly testify to the justice of our cardinal doctrine. Is it necessary to add that we who believe that human nature is capable of all good are not led by that faith to overlook the dark presence of sin in the world? We are conscious of it, we are fighting against it; but with us it is not an abstraction, nor is it rooted in a superhuman personality opposed to God. With us it is an individual matter. Each person may fall into sin, and whosoever does sin will be gloriously helped to recover from his sin by the fine

self-reliance which is born of belief in human nature. The sinner happily possesses many helps outside of himself. He is helped by inspiring lives. He is helped by prayer. He is helped by the love of God. But he that is thus helped is a power unto righteousness in himself, and without any other aid whatsoever he may, if he will, conquer his sin and cast it out of his life.

So far as the consequences of sin are concerned, each repentant sinner may welcome the assistance of all his comrades, of all great teachers, of Jesus, the greatest of all teachers, and of the Lord God Almighty. For these consequences reach out subtly and terribly beyond the power of one man's recall. The race must endure them and fight them. The whole army of the children of God together must build on ancient ruins the lovelier temples of a new life. Unitedly we must build our heaven, and, as we build, we may serenely know that we who thus patiently make the best of all conditions and slowly succeed in turning misfortunes into the pathway of success are by birthright immortal.

Books of Every Day Helpfulness

A BOOK OF DAILY STRENGTH

Edited by V. D. Davis

Size, 4 1-2 x 7 1-4; pages, 372; price, $1.20 *net;* postage, 10 cents.

SELECTIONS from well-known Unitarian writers,— both British and American,— arranged for daily use, one page for each day. The only Year Book issued containing extracts of prose and verse chosen wholly from the writings of Unitarian authors.

LEAVES OF HEALING

Edited by Katherine P. Sutton

Size, 5 x 6 1-4; pages, 241; price, 60 cents *net;* postage, 7 cents.

A FRESH, hopeful, and invigorating collection of quotations from many sources, arranged under eight general topics: Life's Victories; Death's Ministry; Immortality; The Family in Earth and in Heaven; Eternal Goodness; The Father's Will; Aspiration; and The Perfect Trust.

DAILY PRAISE AND PRAYER

Compiled by Rush R. Shippen

Size, 5 1-4 x 7; pages, 379; price, 75 cents *net;* postage, 11 cents.

EACH page is made up of a selection from Scripture, a hymn, and a prayer, furnishing for each day of the year a brief devotional service. The poetical selections forming the hymns are gathered from all accessible sources: the prayers are taken in the main from the ancient liturgies.

AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston

THE American Unitarian Association is the working missionary organization of the Unitarian churches of America. It seeks to promote sympathy and united action among Liberal Christians, and to spread the principles which are believed by Unitarians to be essential to civil and religious liberty and progress and to the attainments of the spiritual life. To this end it supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes, sells, and gives away books, sermons, tracts, hymn-books, and devotional works.

Tracts descriptive of Unitarian principles, doctrines, and methods, are sent free to any who desire to know what Liberal Christianity stands for and works for. A list of these free tracts will be sent on application. A full descriptive catalogue of the publications of the Association, including doctrinal, devotional, and practical works, will be sent to all who apply. All religious books by Unitarian authors are kept on sale, and will be sent on receipt of price. A list of such books, with prices, will be furnished upon request.

The Association is supported by the voluntary contributions of churches and individuals. Annual subscriptions of any amount are solicited. Address communications and contributions to the Secretary at his office, 25 Beacon Street, Boston, Mass. The following is the simple

FORM OF BEQUEST.

I give and bequeath to the American Unitarian Association, a corporation established by law in the State of Massachusetts, the sum of.....dollars.

[No. 198]

SONGS IN EXILE

BY

REV. PAUL REVERE FROTHINGHAM

AMERICAN UNITARIAN ASSOCIATION
BOSTON

Our Faith.

The Fatherhood of God.
The Brotherhood of Man
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

Typical Covenant of a Unitarian Church.

In the love of the truth, and the spirit of Jesus Christ, we unite for the worship of God and the service of man.

Our Declaration

(*As expressed in the By-Laws of the American Unitarian Association*).

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity; and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose."

(*As expressed by the National Conference of Unitarian and Other Christian Churches, at Saratoga, N. Y., in 1894.*)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

"The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this Constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

SONGS IN EXILE.

"How shall we sing the Lord's song in a strange land?"—PSALM cxxvii. 4.

THERE are many passages full of pathos in our Bible, and many touches, too, of deep and moving tragedy. And why, indeed, should there not be, for our Bible is a Book of Lives. As we turn its pages and read its history and study its prophecy, we are turning the leaves of human characters, reading the records of throbbing hearts and puzzled minds, interpreting the hopes and dreams of eager and insistent consciences. From the story of Adam, who was banished from the garden for his disobedience, to the experience of John, who sees the Holy City in a vision, the book is one long narrative of human joy and sorrow, peace and strife, gain and loss, encouragement and failure.

The situation under which the words of our text were written is a graphic instance of this human element, and one no less which has peculiar interest and deep significance for all who share the sorrows and uncertainties of human life in general. The chosen people were held for a time as captives in a strange and distant land. The nature of this famed captivity is surely not unknown, at least in part, to almost every one, although it still remains a curious fact that Hebrew history in general is a most neglected subject. We teach the children in our schools and the young people of our colleges the facts of greatness that exalted Greece, and the records of romance regarding

Rome. They learn of the Persian movement westward under Xerxes, and of the Greek invasion of the East as led by Alexander. But of Israel's part in Eastern politics and of her share in Asiatic strife they are taught at best but very little, and of that too much which is not true.

What are the facts, however, of the Jewish exile, when the Lord's song, if rehearsed at all, had to be chanted in a foreign land? Why, this! The time came in the march of history when the armies of Assyrian conquest camped beneath the sacred walls. The Holy City was besieged, then captured, then destroyed. The temple was torn down and left in ruins; the defences were utterly demolished; the houses of the rich and great became a shelter for wild animals and birds of prey. For the flower of the people, as the ancient custom was, were forcibly deported. They were carried away and made to begin a new life in the country of their conquerers. By the rivers of Babylon, whose king and people had subdued them, there they sat down in grief and consternation. They hanged their harps upon the willows in their loneliness and utter dejection and despair. For those who had carried them away captive asked them to sing their psalms of religious trust and hope. But how, they asked, could they sing the Lord's song in that strange and dreary land?

Such are the words of this plaintive and familiar psalm which was written at the tragic time of the captivity. And the land must certainly have seemed a strange one to this proud and peculiar people. They had believed themselves a chosen race, and here they were rejected; they had felt themselves the favored of Jehovah, and now they found themselves forsaken by

their God; they had looked upon their little land as the land of mighty promise, destined to become the seat of glorious empire, and, lo! it lay behind them trampled and forlorn. How, under such conditions, could they lift their hearts in praise and trust, and sing the Lord's song of reliant faith?

The words, as we repeat them after all these years and centuries, strike an answering chord in almost every heart among us here. That question certainly is one which most of us have often asked ourselves, sometimes silently and half-unconsciously, but again with resolute and stern defiance. For all of us at times are led off into strange and unfamiliar lands where we are held rebellious and dejected captives. The things that we have learned to love and hold most dear seem far away, and likely never to be ours again. We, too, if we may speak in natural and suggestive metaphor, have periods of pitiful imprisonment, when we are oppressed by failure, sorrow, loss, affliction, disappointment, pain. Some cruel, unrelenting fate has marched against the city of our joy and pride, where peace and plenty, privilege and power long have reigned in steady and serene security. The walls and natural defences of the soul are ruthlessly destroyed, and the very temple of our love is laid in silent ruins at our feet. In times like these we ask with all the bitterness of old, How can we sing the Lord's song in this strange and cheerless land? In the hour of suffering or loss or cruel hardship, is it either natural or possible to think of goodness and protecting power as guiding and controlling all things? What songs, forsooth, can we rightfully be asked to sing, whether of hope or trust or faith, under such conditions?

Let us think of this to-day with what directness and simple earnestness we may. Let us look at the nature of these lands, and consider the resistless forces that bear us off and keep us captive there, that we may come, if possible, to understand some little of the daily meaning that they have for nearly all of us.

It is not my thought, let me add at once, to seek the meaning of pain, or the mystery of suffering, or the reason why afflictions of one kind or another should be laid upon us. In other words, it is not my wish to inquire why God forever should permit us from one age to another to be led away in exile by various forms of evil. That is a question which the wisest even never have been able to answer with entire satisfaction to themselves and others. No! Let us be contented for the moment with the lesser problem. Granted that these lands exist, and that all of us have some acquaintance with them, whether for a longer or a briefer period, the question is,—What songs, if any, may reasonably be expected of us when we dwell within them? What accents of reliance? What psalms of confidence and trust?

First of all there is this to be thought of and acted on with sturdy resolution. If we cannot lift our hearts and voices up with the old-time songs of praise and deep thanksgiving, at least we need not exaggerate the evils of our lot, nor act as though our sufferings and hardships were abnormal, and not to be compared with those which others have to bear. Lowell, I believe, has emphasized the need that we are under of learning "to burn our own smoke," which has been interpreted to mean that we are "not to inflict on outsiders our personal and petty morbidnesses, and not to keep thinking of ourselves as exceptional cases."

The truth of the matter is, indeed, that when we fall into this habit of complaint and exaggeration we do not inflict others merely, but we heap additional infliction on ourselves. There is no hard lot in life which cannot be made distinctly harder by bitterness of spirit and sullenness of soul; and there is none, upon the other hand, which a cheerful and contented spirit cannot half redeem of sad and depressing features. The sternest period of captivity has some elements of freedom in it; and no land exists in which some flowers do not grow, or where, at least, we do not have the arch of God's deep sky above us. When loss and sorrow take the very sun out of the firmament, and the night of loneliness shuts in around us, then, if nothing more, the friendly stars shine down upon our path. Then, too, in time the mighty orb of memory, which bears upon its face the brightness of the sun's reflection, climbs up behind the black and silent hills with power to illumine the entire surface of the world.

Moreover, it is in the darkened periods of exile that hands of helpfulness are reached out eagerly to aid us, and that we are made to feel the beauty and the great abundance of human sympathy and love. We often do not come to understand or to value fully things like these until the iron forces of Assyrian doom have led us off from what was blessed and serene contentment.

And, if we should not look upon our ills and losses as unusual in their magnitude or character, so we ought not to look upon ourselves as singled out in some especial way, or as exceptions to the laws of life, that we should have them laid upon us. Defeat is just as much a feature as success in the world's immense

vicissitude of good and evil. Captivity is just as much a part of it as freedom, loss as gain, sorrow as joy; and because of life itself we have to meet the element of death. None of us have any permanent or peculiar right to plenty, peace, and power. We have to take life as we find it. We cannot buy up property in spiritual estate, or stake out extensive claims in the realms of happiness or health which the laws of life are bound to respect. Trespassers can neither be forbidden here nor brought before the court for prosecution, and all attempts to fence one's self away as having special privilege is worse than useless. The lot of the Hebrews in their exile was all the harder to endure because they had thought themselves a chosen people, the favorites of God, and their land divinely set apart to be uncommonly and permanently blessed. And thus it is with each of us. "The world," as some one has said, "cannot be our intimate friend, patient with our eccentricities, smoothing our paths. We must learn this just as we learn not to pick up a live wire," and not to get in the way of destructive forces generally. For, "if it is true that God makes no two men alike, it is equally true that he sends his rain on the just and on the unjust, and rules his universe with inexorable laws." If we do not learn this, if we insist on thinking that we have a special right to freedom from hardship and disappointment, then the periods of captivity, when they come upon us, are certain to be so much the more desolate and trying. In short, there is a very simple and practical philosophy of life which none of us can learn too early or too thoroughly. The wise and seasoned sailor does not leave the placid waters of the sheltered harbor, expecting that the ocean all the way across will be per-

manently calm and the breezes gentle day by day in long succession. No matter how large the vessel is in which he sails, he faces the possibility of storms and tossing. He does not worry about them in advance, or gloomily anticipate their possible fury. But, when they come, he knows that they are just a part of life for those "that go down to the sea in ships, and that do business in great waters."

Whether or not, therefore, we can sing the Lord's song in the strange land of captivity to loss or disappointment, this at least we see is true: we need not make its evils worse by dwelling on our hardships as exceptional or peculiar to ourselves.

But let us go on to inquire if there are not psalms which were beautiful in our days of freedom, which fit as well, or even better, the seasons of our exile. One such song there surely is for nearly all of us, which God himself forever bids us vigorously sing: it is the glorious and helpful hymn of Hope. There is always light upon the dim and darkened pathway of the future: there is always promise on before, however sad the past may be or burdensome the present. For who shall say, or who can know? It may be that the time will come when God shall turn again the captivity of his people Israel, when they shall go out with joy and be led forth with peace. Then they will build again the waste places, and restore the happiness and peace which had departed. Thus it was with the Jews themselves when hardly half a century had passed. They lived in hope. They cherished the unfading dream of building up again what they had lost, and of getting back what once was taken from them. And, lo! the time in truth arrived when those who held them captive were overthrown in turn. The

Persian hero Cyrus laid the kingdom that oppressed them low, and opened suddenly the door for their deliverance. Then it was that every valley became exalted, and every mountain and hill was made low. And in the wilderness a way appeared, and a highway in the desert. The ransomed of the Lord had found release.

And that is the way it comes to be again and yet again in daily life. The bars of life that shut us in seem fixed forever: the barriers of opposing circumstances seem complete and permanent obstructions. It frequently will happen, though, that even when the obstacle remains we come at last to make our way around or over it. The apparently impassable at times is passed over with patience, and new security and peace secured. The seemingly invincible is conquered and subdued. Man, who is lord indeed of all this lower world, acknowledges no permanent defeat. Because he can look before as well as behind, because his eyes forever seek the heights and his feet are restless to attain them, therefore no conspiracy of circumstance can hold him wholly in defeat. It is much indeed as it is with the enterprising and resourceful traveller, who makes his way across the great obstruction of the mountains, along and up a winding, inconspicuous pass. Some of you perhaps have left the railway in the narrow valley of the Rhone in Switzerland, to drive from the dreary little town of Brieg across the famous Simplon route to Italy, or to go from that other village in the valley up and on across the mountains till you reach the sheltered solitude of Chamouni. As you make your way along the dusty level of the lowlands and see before you the sheer and rugged sides of the towering Alps,

you wonder where the road can run, and how it ever can be possible that you shall pass beyond those giant peaks, and reach at last the unseen resting-place that lies there, somewhere in the dim beyond. As you push your patient way ahead, however, some unexpected gorge appears, some slender zigzag path, some friendly slope that leaves you room to reach around the ridge of awful rock, till that which seemed a hopeless barrier comes to be a spot of glorious outlook and magnificent prospect and attainment.

And so in life. The mountains of sorrow, the barriers of difficulty, disappointment, hardship, failure, pain, seem to shut us closely in the narrow valley of despondency and gloom. But we may always have the song of hope within our hearts if not upon our lips. We may still believe that a light will shine, a path be opened, a way of release be found.

That is the first song, therefore, that we always ought to sing in a strange and friendless land. And a second is like it, namely this, the song of Work,—of work for its own sake and our own, and, better still, for others. The first is a song whose burden is some way of getting *out* of our captivity: the second is a psalm for making all things better if we have to stay forever *in* it. Just as we saw that no lot in life exists, however hard, which cannot be made indefinitely harder by bitterness and selfish pride, so we may likewise say that none exists which cannot be lightened somewhat by cheerfulness and unselfish interests of one kind or another. No land in life is so dreary that there is not work which may be done there, and none so lonely that we cannot find some work to do for others. The fervent heart, the active mind, the energetic will, these are the agencies that lend to life its cheer, that

explore the favorable features of the very prisons of the world, and find at last some ray of goodness in the things most evil. After all, we carry our climate with us wherever we may go. There are those who suffer exile and Siberian cold in the midst of ease and plenty, because their hands are idle and their hearts a bleak expanse of wintry storms. But there are likewise those who carry summer sunshine with them to the barren moorlands and the lonely shore, because their love is warm, and sympathy forever uppermost in all they think and do. These people have more freedom in captivity and greater joy in exile than others ever find in the face of opportunity and privilege.

Whether we go upon our way sighing or singing, therefore, is dependent not so much upon the manner of life itself, as it is,—if I may use the wise expression of another,—upon "our manner of looking at life." We are rich or poor, free or bound, at home or in exile, not according to our *outward*, but our *inward*, state. All of us can train ourselves to look upon the bright side of a dark experience and the helpful features of a hard occurrence, just as much as we can train ourselves to see the things of beauty in an ordinary landscape and the qualities of goodness in a doubtful character.

Do you know the question and the answer which are written in the ancient Persian Scriptures in regard to where the fairest land is found? "Tell me," runs the query, "Tell me, gentle traveller, who hast wandered through the world, and seen the sweetest roses blow and brightest gliding rivers, of all thine eyes have seen, which is the fairest land?" And the answer comes: "Child, shall I tell thee where nature is most blest and fair? It is where those we love abide.

Though that space be small, ample is it above kingdoms: though it be a desert, through it runs the river of paradise, and there are the enchanted bowers."

The work of love, the psalm of service,—that is a song which we may wisely sing, therefore, with our lips and through our lives, in each strange and dismal land where we may dwell.

But can we sing the Lord's own song in a strange and dreary land,—the song, that is, of trust and confidence in God's eternal goodness, mercy, love? Hope we may have, and love we may employ; but can we still have faith? Yes, I believe our lives will still be musical with faith, wherever we may be, if hope abides and charity endures. For faith in God is built on faithfulness in man,—faithfulness to duty, to spiritual interests, to high and holy ends; and these are virtues which can be exercised as well in sorrow as in joy, in times of loss and disappointment as in seasons of abundance and success. But, in order that faith may still abide with us, this most of all is needed, —that we do not let our heavy darkness blind us to the great and joyous radiance which is poured out freely upon others, nor allow our light affliction to take away the knowledge that peace and happiness are still the lots of most. Around the land of our captivity there reaches still in boundless distances the world itself of freedom, opportunity, and blessing. Let it be with our belief in goodness as it is with our belief in God himself. "For only this one thing," it has been said, "we must never disbelieve. Let us say we cannot believe in God or heaven or immortality ourselves, if that indeed be the condition of our souls. . . . The uttermost woe that can come to a man from this direction is not the inability he feels

in himself to find these mighty confidences, but the inability to believe they *ever* have been found. Let me still rest in this solid certainty, that multitudes through all the ages have succeeded where I have failed, winning the bread I hunger for, finding the answer denied to my cry, the answer that I shall surely find in the fulness of time or of eternity."

When this is true of us, when we look beyond the personal to the human, and through the individual shadow to the all-embracing sunlight, then shall abide for us a stedfast Faith, no longer to be shaken by the storm of circumstance nor wasted by the force of slow despair,—that faith, indeed, which Hope shall brighten and Love renew from day to day. And these together form the Lord's eternal song which should constitute the burden of our lives in each strange land where we may dwell.

Books of Every Day Helpfulness

A BOOK OF DAILY STRENGTH

Edited by V. D. Davis

Size, 4 1-2 x 7 1-4; pages, 372; price, $1.20 *net;* postage, 10 cents.

SELECTIONS from well-known Unitarian writers,— both British and American,— arranged for daily use, one page for each day. The only Year Book issued containing extracts of prose and verse chosen wholly from the writings of Unitarian authors.

LEAVES OF HEALING

Edited by Katherine P. Sutton

Size, 5 x 6 1-4; pages, 241; price, 60 cents *net;* postage, 7 cents.

A FRESH, hopeful, and invigorating collection of quotations from many sources, arranged under eight general topics: Life's Victories; Death's Ministry; Immortality; The Family in Earth and in Heaven; Eternal Goodness; The Father's Will; Aspiration; and The Perfect Trust.

DAILY PRAISE AND PRAYER

Compiled by Rush R. Shippen

Size, 5 1-4 x 7; pages, 379; price, 75 cents *net;* postage, 11 cents.

EACH page is made up of a selection from Scripture, a hymn, and a prayer, furnishing for each day of the year a brief devotional service. The poetical selections forming the hymns are gathered from all accessible sources: the prayers are taken in the main from the ancient liturgies.

AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston

THE American Unitarian Association is the working missionary organization of the Unitarian churches of America. It seeks to promote sympathy and united action among Liberal Christians, and to spread the principles which are believed by Unitarians to be essential to civil and religious liberty and progress and to the attainments of the spiritual life. To this end it supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes, sells, and gives away books, sermons, tracts, hymn-books, and devotional works.

Tracts descriptive of Unitarian principles, doctrines, and methods, are sent free to any who desire to know what Liberal Christianity stands for and works for. A list of these free tracts will be sent on application. A full descriptive catalogue of the publications of the Association, including doctrinal, devotional, and practical works, will be sent to all who apply. All religious books by Unitarian authors are kept on sale, and will be sent on receipt of price. A list of such books, with prices, will be furnished upon request.

The Association is supported by the voluntary contributions of churches and individuals. Annual subscriptions of any amount are solicited. Address communications and contributions to the Secretary at his office, 25 Beacon Street, Boston, Mass. The following is the simple

FORM OF BEQUEST.

I give and bequeath to the American Unitarian Association, a corporation established by law in the State of Massachusetts, the sum of.....dollars.

[No. 199]

THE REPROACH OF CHRIST

BY

REV. WILLIAM H. LYON, D.D.

AMERICAN UNITARIAN ASSOCIATION
BOSTON

Our Faith.

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

Typical Covenant of a Unitarian Church.

In the love of the truth, and the spirit of Jesus Christ, we unite for the worship of God and the service of man.

Our Declaration

(*As expressed in the By-Laws of the American Unitarian Association*).

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity; and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose."

(*As expressed by the National Conference of Unitarian and Other Christian Churches, at Saratoga, N. Y., in 1894.*)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

"The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this Constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

THE REPROACH OF CHRIST.

"Accounting the reproach of Christ greater riches than the treasures of Egypt."—HEBREWS xi. 26.

THE reproach of Christ is not that which he gave, but that which he received. He chose the new way rather than the old, to go out from the beliefs and customs in which he was born rather than compromise with error. There is no question with him who reads the New Testament understandingly that Jesus expected, when he began his ministry, that he could gradually enlarge the minds of his countrymen and take them at last with him into the light which he saw. The failure of this hope was the tragedy of his life. The most pathetic thing in Jesus' career was not his death, but his disappointment. The decisive moment was not his trial, but the time when "he set his face steadfastly to go to Jerusalem." Then he had given up all hope of a peaceful development of the old faith into the new, and prepared himself for warfare and martyrdom. From this time on we hear much from him about condemnation of rebels; and almost all his parables, from the Prodigal Son to the Last Judgment, divide men into those who hear and those who will *not* hear the message of truth.

His countrymen faced him with equal sternness. They persecuted, imprisoned, and at last slew him. They inflicted upon him —or the Romans did for them —the most disgraceful death known to them. Such

was "the reproach of Christ," the displeasure and outlawry which fell upon him, because he forsook the ways of the fathers and followed his own conviction. He left much behind. We can imagine how different a life he might have led if he could only have accommodated himself to the ideas of his time. How delightful it might have been for him to give himself up to a life of study and meditation in beautiful Galilee, or to have had pleasant converse with the great variety of men that flowed unceasingly through that much-traversed province from all parts of the civilized world, or even to have become a rabbi and been popular with his zealous countrymen. All this he put aside. He took instead the persecution of his own people and the contempt of the Romans, who could not understand why he should suffer so much for so visionary and minute differences of opinion. What was truth that he should trouble himself about it? This was the reproach of Christ, from the scribes and Pharisees on the one hand and the Pilates and Gallios on the other,—the scorn and hatred which fell upon him for leaving the comfort and popularity of the old ways for the pain and outlawry of the new.

So Christ became a type. The reproach of Christ passed into a proverb. Any one who gave up pleasant things for the truth was said to accept the reproach which fell upon Christ. So Moses was said to have accounted the reproach of Christ greater riches than the treasures of Egypt. That country was still looked back upon as the synonym of wealth and comfort. The land that was fertilized automatically every year, the pyramids and the temples, the horses and chariots, all combined to impress upon the national memory the ideal of splendor and luxury. To have turned

his back upon all this, to have come out of the royal palace where he had been so romantically made a member of the household, and to have taken to the desert with his tribes of slaves, was for Moses to "count the reproach of Christ greater riches than the treasures of Egypt."

But how times have changed for the Christ! Now the world which turned its back upon him now follows him. The Christian Church is one of the established institutions of the civilized world. The wealth and social favor of the day are identified with it. It costs no unpopularity to be a Christian. Christianity has grown conservative. It holds to the past. It dreads change. It has been one of the fiercest or most stubborn foes to new truth. It has planted itself squarely in the path of reforms. It is one of the bulwarks of right and justice as universally agreed upon, but not quick to take up the right and justice which are beginning to be discerned. In fact, it may be said to be almost the settled policy of our modern churches to allow no subject to be brought into the pulpit for discussion until it is very generally decided. This is not said as an accusation. Such a course has much good sense and even necessity upon its side. The church is not a debating club. It is the place where great moral and religious principles, around which the Church has gathered, are to be worked into personal life. But it is the truth that the Church of Christ has been often the most sturdy opponent of new ideas,—scientific, ethical, and theological, from Galileo to the higher criticism. It stands to-day, in other words, where scribe and rabbi stood in the days of Christ, and the reproach which was put upon Christ for following new light the Church in the name of

Christ puts now upon others. The treasures of Egypt are now in the hands of the representatives of Christ. The daring reformer has become the conservative institution, the wealth and respectability of which make new ideas bad policy. So the Church often comes to account the treasures of Egypt greater riches than the reproach of Christ.

Looked at from one point of view, this is one of the most cheering spectacles in history. It shows what can come from devotion to truth. It proves that no poverty can be so great, no obscurity so dark, and no persecution so thorough that a brave man with justice and light on his side may not hope for victory.

From another point of view, it may be rather a discouraging spectacle. It shows how utterly a man's whole spirit may be transformed, turned into its opposite, by those who carry on his work after he has gone. It is ludicrous to think, for instance, of Jesus being made responsible for these magnificent and complicated rituals which make so much of his name. He said scarcely a word about worship except that, when a man prayed, he should go into his closet, shut the door, and pray to his Father, who seeth in secret. His religion was not only of the simplest itself, but he is never recorded as going to the Temple sacrifices or as recommending them to his disciples as a permanent institution. It is ludicrous, again, to hear long creeds quoted as Christian which contain scarcely a doctrine that Jesus taught, their points being gathered from Paul or the Old Testament. We have only to imagine Jesus in the robes of a ritualist or the Sermon on the Mount printed in parallel columns with the popular creeds to see how tremendous a distance lies between them.

So it is with the conservative *spirit* of the Christian churches of to-day. It is the very reverse of the spirit of Christ. He was the dissenter, the come-outer, the progressive of his time. The reproach of just such people and of just such a temper as the Christian Church of to-day has was the reproach that fell upon Christ. I do not mean to say that he would not be a Christian to-day, that he would not find himself at home in our churches, that he would insist on another gospel from that which they indorse, but I do mean to say that the spirit that animated him was quite different from that which marks the churches that bear his name. They are conservative, he was progressive; they face backward, he faced forward; they are timid, he was bold; they cling to the old forms in art and doctrine, he demanded new bottles for a new wine. The breath of the future blows through the Gospels. There is a freshness in the words of the Master that made the multitude listen with a sense of promise and hope. He spake not as the scribes, but with the authority of one who sees for himself. We feel the beginning of that personal power which is to last through the centuries, keeping the world moving. And, after he had said what it seemed best for him to say, he intimated that there was more to come. There were many things yet to be said, but they could not bear them then. The spirit of truth would take them in hand and lead them into all truth as fast as they were ready for it. The face of Christ was set forward.

There is need to bear this spirit of Christ in mind just now, because our generation is coming very fast to the parting of the ways. What with physical science on the one hand and the higher criticism on

the other, the old foundations at least of our Protestant faith are giving way, and more and more people are finding themselves without religious belief. Some of them, for the sake of keeping the forms of truth in which they have been brought up, are going to fall back upon authorities which they once disowned. They are afraid to go out into the dark and find what waits for them. They cannot bear the strain of doubt or the nakedness of unbelief. They will do anything to lay hold once more upon definite doctrine, provided they are not asked to be responsible for it. It is a position easily understood, and it is not mentioned for blame or ridicule. The singular thing about it is that such a spirit is very sure to claim the name and sanction of Christ, and to denounce the spirit of independence and free inquiry as a forsaking of him. Now whether or not the doctrines which they grasp so eagerly are Christ's, the spirit in which they grasp them is not—is the very opposite of his. The reproach of Christ was the abuse that came upon him because he turned his back upon the old and the authoritative, and went forward into the new and the unpopular. There is something ludicrous, therefore, in the pious airs which the reactionary give themselves and the lofty superiority which they assume over the daring progressive. There is something naive in this attaching the name of Christ to the spirit of the scribe and Pharisees.

One would not disturb this comfortable delusion if it were not that it tends to discourage that which was most essential in Christ and most distinctive of the Christian spirit. We cannot have our frankest and most thoughtful young people left to believe that in going forward and not back they are parting from

Christ. We cannot afford to have that great name arrogantly monopolized where it does not belong, and sadly abandoned where it does belong. We must say most firmly to those bright minds who are trying to think out for themselves a living creed, that this haughty exclusiveness and this sour scorn which the reactionary are showing toward them are "the reproach of Christ," —not, as seems to be thought by those who show them, the reproach which Christ would give, but that which he received and perhaps would receive if he were here now. It came upon him for the same reason that it comes upon them, because he would not go back to the old which did not speak to him, but insisted on going forward for whatever awaited him. All speculation about what he would believe if he were here to-day is vain. It is hard enough to tell what he believed then without adding a new difficulty. But about the spirit of his life there can be no doubt. The reproach of the stationary and the reactionary fell upon him because he was of another temper and faced another way. It is the progressive and not the conservative who has the spirit of Christ.

There is, of course, a reckless and irresponsible way of seeking the new which is not of Christ and which deserves the reproach that fell upon him. There is an itching after new truth that comes, not from deep thought, but from shallow, that is restless because it is shirking all serious thinking and all deep experience. Jesus loved the new because he had tested the old in his own life. He had been brought up in the old, and he knew, from what he saw in others' experience as well as felt in his own, that the time was ripe for the higher truth. He was always reverent toward the old, knew that some had not yet exhausted it, and

called the new its fulfilment, not its contradiction. Paul had had a hard time with the law before he moved on to the gospel. The time to look for new truth is when the old no longer satisfies the real needs of an earnest life. The only fair test of a faith is its power to comfort or to inspire in some great stress or crisis of the spirit. We hold the vision of our fathers in a loose and formal way until the bitter sorrow or the sore temptation comes. Then we grope in our medicine chest for the household remedy and apply it. If it works upon us as it used to work upon others, we value it as we could not have valued it before, and we put it where we can easily find it. But, if it fails in our case, we conclude that constitutions change with the generations, and seek some new remedy. But there are few of us who can estimate the value of spiritual medicine by merely looking at it and shaking it. It is the use that tells. Nothing is easier than to discuss religious opinions. To him who simply discusses them they are merely opinions. There is little value in those off-hand decisions that are so hotly given for or against old dogmas. There is a relation between a faith and the mental and moral development of a generation or an individual that settles its usefulness better than any discussion. This may reveal the fact that you have or have not outgrown the old faith, but it does not often make any other difference. We laugh at Calvin and Edwards, but we must not forget that the men whom Calvin taught saved liberty for Teutonic and Anglo-Saxon Europe, while the generation to whom Edwards preached made the Revolution and the Declaration of Independence possible.

The use of a doctrine does not seem to lie in its

formal truth, but in a certain fitness to the nature of those who hold it and to the work which they have to do. That volatile disposition which we often find in unthinking persons to run after the latest view of science or the most novel heresy or the most fashionable orthodoxy is a very different thing from the sad abandonment of an old and dear doctrine because it has proved useless in some spiritual need and the search for new truth under a sense of deep responsibility for its genuineness. Whether Jesus had any such pangs in parting from the faith of his fathers we do not know. He never gave us his spiritual history as Paul gave his. He may have ripened gradually and passed unconsciously from the acid requirements of the law to the sweet reasonableness of the gospel, but in both cases the change was a deep one. It was not a change of opinion, but a grasp of the soul upon what was its true food. The liberal who has passed through such an experience has followed Christ. The thoughtful conservative who holds to his faith because it still helps him is also not far from the kingdom of God. But the shallow and hasty liberal is as far from Christ as the stupid and stubborn conservative, and much farther than he who stands by the old dogma because to him it is ever new in its satisfaction of his real need. The man who roams from speculation to speculation as an intellectual diversion is less to be honored than he who has burrowed down to the heart of some venerable doctrine and there finds shelter from the storms and nourishment against the wastes of practical life.

But, when the soul demands new truth, the time has come to seek it. What the earnest seeker will find is not just now our question. The point is that

he must not feel that in giving up old views of Christ he is giving up Christ himself. He must not be misled by the fact that the name of Christ is written all over the ideas and the institutions which he is forsaking. He must not be daunted because men stand at the door of the old churches and cry out to him in the name of Christ to come back to the old ways. He must not be betrayed by the grief of friends over his parting from them or by the sadness of the good over his spiritual decline. All this was the reproach of Christ. It is exactly the experience through which he had to pass. It was he who said, "I come not to send peace, but a sword; for I am come to set a man at variance against his father and the daughter against her mother, and a man's foes shall be they of his own household." How proudly we remember such words as these when we think of the struggles by which we came out of old ways! How easily we forget them when we see others passing out of ways that have become old to them! Let us beware how we try to lock up the spirit of Christ in any set of doctrines. The spirit of Christ is the spirit of liberty and of progress. It is one with that divine spirit that works at the heart of the world, and drives all things that live forward and upward from form to form. God in himself doubtless is always the same; but God as he incarnates himself in creation and manifests himself to us grows forever, moves forever to the finer shape, the larger truth, the higher power. To stop would be to die, and to seem to stop is only to prepare for some glorious outburst of energy and some quicker impulse forward. The spirit of God is the spirit of life, and life is growth and progress. Such is the spirit of Christ who is God's best representative. It is the spirit of reverent ad-

vance, and it is another instance of the irony of his fate that he should be so often pictured as holding up his hand to stop the march of truth.

If, then, any man find the faith of his fathers no longer true or helpful to him, and hears the call out into the future, though it be into the dark, let him not think that he is leaving Christ behind. It is the spirit of Christ that is in him, and the unpleasant consequences which come upon him are the reproach of Christ.

When art shall revive again, when the commercialism of to-day shall have fertilized the souls of men, so that new ideals shall begin to spring up, let us hope for a new portrait of the Christ. That weary, sorrow-stricken, often weak and forlorn face that has been imposed upon us as his must be as untrue as it is unwarranted. We no longer wish for a leader who tells us by his despairing countenance that this is a hopeless world, and that the sacrifices we make for its sake are of no avail. We want to be shown a Master whose face has upon it the marks of courage and confidence, of being equal to whatever persecution and contempt the world may heap upon the bearers of new light. Such he surely was. The reproach of Christ was not too much for him. The spirit of life and liberty, of motion and progress, was undaunted in him. He is the patron saint of all those who see the light and press toward it, and then take calmly whatever comes with it. He is the inspiration and companion, not only of those who go on to new religious truth, but of all seers and reformers in whatever department of thought. Even the humblest of us have fellowship with him. There is no fidelity to truth in however small a matter, no sincerity in thought, speech or

action, that is not a following of the Master. Whatever it costs is the reproach of Christ. They who say that Christianity is defective in that it does not teach the virtue of intellectual honesty forget that, if Christ gave no precept, he gave himself. If he could have accommodated himself to the old, he would have lived and died in peace and popularity. He died on the cross because he was true to the inner vision and to the truth given him to speak. What better can any one do for intellectual honesty than to die for it?

So we must not allow ourselves to be overawed by those who call us back to outworn ideas of God and man under penalty of forsaking Christ. Christ is always on the side of freedom and of truth, as he was in his own day. Where men hold in truth to the old, where they follow in truth the beckoning of the new, there is the Master. Let us "stand fast, therefore, in the liberty wherewith *Christ* has made us free."

FOUNDER OF CHRISTENDOM

By Goldwin Smith

Size, 5 1-8 x 7 1-2; pages, 44; price, 50 cents *net;* postage, 4 cents.

THIS little book is remarkable as the clear, concise, and masterful presentation of the character and mission of the Founder of Christianity from the point of view of an eminent historian. Without religious bias, with unprejudiced interpretation of facts, by a calm logic that does not suffer shipwreck on a sunken theological reef, the author, known on two continents for his scholarly attainments, presents to us a view of the Man of Galilee that wins by the charm of its simple, human, and rational appeal. Here we see a man of commanding nobility stripped of ecclesiastical glamour, a leader who leads through the power of triumphant virtue and unselfish consecration to a great work, as drawn by one who, in sympathy with his intense humanity, looks upon the Nazarene as the highest type yet achieved by the race. It is not too much to say that in brief compass one cannot find a more sane, helpful, and really inspiring interpretation of a life so potent throughout the centuries.

MAN JESUS, THE

By John W. Chadwick

Size, 4 3-4 x 7; pages, 258; price, 75 cents *net;* postage, 8 cents.

AN endeavor, "with the help of many eminent scholars, to write a book which shall contribute something to a rational understanding of the human greatness of Jesus in the minds of those who have not the time or opportunity to read those voluminous writings in which the modern study of the life of Jesus has embodied its conjectures and results." The sources of information concerning Jesus and the general place and time of his career are carefully and fully examined, followed by a consideration of his youth and training, the development of his character and work. Subsequent chapters deal with Jesus as Prophet and Messiah, and finally with the questions of resurrection and deification. In simple, direct language, the grandeur of Jesus' humanity is here portrayed with warm sympathy and rare insight.

AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston

THE American Unitarian Association is the working missionary organization of the Unitarian churches of America. It seeks to promote sympathy and united action among Liberal Christians, and to spread the principles which are believed by Unitarians to be essential to civil and religious liberty and progress and to the attainments of the spiritual life. To this end it supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes, sells, and gives away books, sermons, tracts, hymn-books, and devotional works.

Tracts descriptive of Unitarian principles, doctrines, and methods, are sent free to any who desire to know what Liberal Christianity stands for and works for. A list of these free tracts will be sent on application. A full descriptive catalogue of the publications of the Association, including doctrinal, devotional, and practical works, will be sent to all who apply. All religious books by Unitarian authors are kept on sale, and will be sent on receipt of price. A list of such books, with prices, will be furnished upon request.

The Association is supported by the voluntary contributions of churches and individuals. Annual subscriptions of any amount are solicited. Address communications and contributions to the Secretary at his office, 25 Beacon Street, Boston, Mass. The following is the simple

FORM OF BEQUEST.

I give and bequeath to the American Unitarian Association, a corporation established by law in the State of Massachusetts, the sum of.....dollars.

[No. 200]

WHY WE SHOULD BE LOYAL TO UNITARIANISM

BY

PROF. FRANCIS A. CHRISTIE

AMERICAN UNITARIAN ASSOCIATION
BOSTON

Our Faith.

The Fatherhood of God.
The Brotherhood of Man
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

Typical Covenant of a Unitarian Church.

In the love of the truth, and the spirit of Jesus Christ, we unite for the worship of God and the service of man.

Our Declaration

(*As expressed in the By-Laws of the American Unitarian Association*).

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity; and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose."

(*As expressed by the National Conference of Unitarian and Other Christian Churches, at Saratoga, N. Y., in 1894.*)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

"The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this Constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

WHY WE SHOULD BE LOYAL TO UNITARIANISM.

BY FRANCIS A. CHRISTIE.

We *shall* be loyal to our church if our church has value enough. I wish to tell what value it has in my estimate of things. I am old enough to know one thing,—that we are all hungering for happiness, and that nothing can give us happiness but a certain spirit in ourselves and in all our associates. That is the spirit of goodness; and goodness means love, friendship, self-sacrificing sympathy, and help. If we love with hearts that really beat for one another, and hands ready to aid one another, then we shall never do an act that can blight another's life or cloud another's rightful joy. If we have that, we could all share crusts with one another and be happy. If we have it not, then a palace would be only a proud misery. If we have it not, we know what hell means. If we have it, then heaven is in us and around us. When we have it not, there is chill and loneliness. When we have it, God is in us. "When thy heart enfolds a brother, God is there."

That is a simple religion, you see, but it gives us happiness and contentedness and heavenliness and God. What more can we ask? Now the great value of Unitarianism is that it says clearly and boldly: This is religion. This is the essence of *all* religion. This is the religion of Jesus. This is possible for all men. This will unite all men in one common spirit of human friendship and loyalty, and cure the moral evils of society.

With the other versions of religion it is not so simple. Most of them have refused to let a man hope for religious good and happiness, and the comfort of knowing that God is in our common daily life, until he has sacrificed the rights of his mind to inquire and examine and judge. Once, on the shores of the Mediterranean, men enjoyed this simple religion of goodness; and they began to explain the how and why of it. They fitted it into the science they had in those times,—some sixteen hundred years ago. Their explanations were made church doctrine, and every man had to accept the explanation or be treated as a criminal. But modern science is wholly different, and the old explanations will not do now. Nobody would invent them now if the thing were being done in our age. The explanations were at the first valuable and sincere convictions, freely adopted. Now they are in contradiction to our knowledge. You have to break or bend your mind to adopt them; and most people simply adopt them without any personal effort,—simply because the churches teach them. These older churches deny the right of any man to hope for goodness and happiness and God, unless the man obediently accepts these dead doctrines without revision or retesting. In recent centuries the one church has been split into many churches. Each group insists on some part of the old explanation as more important than the rest. In this way our human society has been divided into unfriendly groups that will not worship God together or seek goodness together. The sufferings and miseries of the world are not relieved by this, but increased. True, for the last fifty years there has been a better state of things. The churches are not so unfriendly to each other; and they all begin to say that, after all, the good character is the main thing. There is a plain reason for this change. The reason is that a

company of courageous people, most of them called Unitarians, have set an example which cannot be cried down. They have said that you can have goodness and friendship and love and God in the heart without being wholly sure as to the way it comes or in what words we shall define it all. Ask yourself if this is not so. Ask yourself if you cannot love your friend without a full explanation why. It is always rather mysterious, because God is in that love. Therefore, Unitarianism says: Let us love. Let us love with this sweet friendship. Let us have this goodness, and go about doing good, and then let us think freely about it all, and freely adopt just what explanations God gives us power to see for ourselves. Let us all unite in this search for goodness, whether our explanations quite agree or not. The Unitarians put the emphasis on goodness. To be good and to do good is the essence of it all for them.

But the older churches said that goodness was not possible for men until they had been made over, re-created. They taught that every boy and girl, every man and woman, hated God, hated goodness, and continued to hate God and goodness until they were made over by what was called conversion. They taught that we were all vicious and selfish and enemies of one another, only kept from warring on one another like devils or wild beasts by the restraint of divine anger or police authority or the church's authority. You do not hear much of that now. If men continued to believe it, they could not join together in any happy human life with each other. They would fear one another, suspect one another, denounce one another. That is just what they used to do. There is a reason why you do not hear such horrible teaching now. There is a reason why men get together more with less fear and more trust, less enmity and more love. The

reason is that a group of brave people rose up, and said that the doctrine was a hideous untruth. They affirmed that, while we all are easily tempted and led into wrong, while we are weak and blundering, and do actually fail of goodness, still the human soul, they said, does love good and really means good, and hungers for goodness, and suffers in its wrong-doing and blunders just because it is robbed of the goodness for which it hungers and thirsts. They said, Let us trust that deeper self, and obey it. Let us trust that self in one another, and join forces in making it operate its own passion for goodness. Goodness is every man's birthright: let us help remove the obstacles, let us help diminish the temptations, let us help each other to get clear judgments and strong wills. Let us all be friends together in this effort for goodness,— a goodness possible for all. You can see how such a spirit would make all men hopeful and loyal and generous and helpful, full of love for one another in spite of sins and blunders, full of forgiving love, helpful love. That is the spirit that has been leavening society, and it is the Unitarian spirit. It has helped to civilize the rest until you no longer hear much of that preaching that made the great helping and loving of man by man impossible. Unitarianism has been doing this work for the whole of society. Is it not a thing to be loyal to? Is it not a thing to help on? Is it not our chief duty to strengthen this good work by joining in it and making sacrifices for it? Jesus is a sacred name to you, and Jesus said that this love of man and love of goodness was just the heart and soul of the whole matter of religion. If you wish to be loyal to Jesus, you must be loyal to Unitarianism.

But no! say some. Religion is something more. It is being acted on by God. It is receiving goodness from God. Let sacraments operate on you. Wait for some

unusual and mysterious experience which is God's work on you. You must have communion with God. Well, Unitarians say that, too,—that we need and have communion with God. But they tell us that, when we yield our hearts up to goodness, God is acting on us. Goodness is not something which you and I create all by ourselves. It is a gift of God. We must strive for it. We must exert ourselves, but God never leaves a man to strive unaided. The goodness we love flows from his nature, and the touch of it in us is God's touch upon us. Goodness is his nature. That is what we mean by calling him Father, a God whose will is kind and loving goodness to all. And, when Unitarians say that all men really want goodness, and can be got to seek it diligently, they are saying that we are all children of that divine Father,—blundering, imperfect children, but children still, having a nature that is after the likeness of God himself. And so Unitarians say: Don't wait for anything unusual and mysterious. Just will to receive good, to do good, to love good, and then the life of God is pouring into you and through you. I know of nothing more precious and inspiring than this, nothing that can make me more happy and confident and courageous and active for good, nothing that can make me readier to reach out a hand to help my brother when he sins and falls. I cannot always give him happiness and freedom from pain and an easy life. But I can encourage him to open his life to goodness, and that is the supreme thing. There is nothing higher. It is the character of God himself. This is what Unitarianism says; and, when I open the Bible, I find Jesus saying it and living for it and dying for it. Will you be loyal to it? Will you adhere to it? Will you love the church that teaches all this hope and comfort and love and helpfulness, and the touch of God to every man?

It is all simple, you see; and then, observe, every one who tries it finds it true.

Just set about goodness, and you will find that all the laws of God work together to give it to you. Seek it, and you will find it. Seek it, and you will find yourself growing in strength, in peace, in joy. Seek it, and you will find yourself full of love and good will to others, and receiving that sweetest of joys,— the love and good will of others. Seek it, and you will find that this earth is more and more like heaven. When I think of all these facts and values of Unitarian experience, I am ashamed to ask again whether we *can* be loyal to it.

But now I mean to make a special appeal for our loyalty. *We must be loyal because so many are timid and disloyal.* An old friend of mine, reared in the same orthodox church, asked me how I had *dared* to become a Unitarian. Of course, she said, Unitarianism is the truth, and our old church is the truth mixed with error; but how did you dare? That is a sad question. The real answer I did not make, for I feared to wound. The real answer is, How does one dare not to be a Unitarian when one sees error in the other churches? The professions of religion are made before men, but are made to God. Shall we live a lie before God? There are plenty of people who ought not to be Unitarians. They do not yet see religion in this tremendous simplicity. They do not see the relations of truth and error in the old teaching. They are not thoughtful enough or discriminating enough. They have not been forced to analyze. We cannot have any blame for these our brethren and kindred. But then there are others who tell us in privacy that they are Unitarians, and yet go on supporting the old churches with concealment of their real faith. Why do they do it? It is because Unitarianism, like every new movement in re-

ligion, is unpopular and suspected. They would lose some old friends by becoming Unitarian. They would sacrifice social position or worldly advantage. They would not get elected to office or appointed to social leadership. Very often this is the case with teachers. Colleges and schools are often controlled by the older churches. Even when they are not, they want funds from rich men who are not Unitarians. So, when a man or woman is a candidate for a teaching office in such a school or college, they are asked if they belong to this unpopular group of Unitarians; and a confession will deprive them of their livelihood.

This makes many to conceal their real faith, and pretend to believe what they do not believe. It is not for us to sit in judgment on them, though we must condemn their act. All that we need to do and ought to do is to think for a moment what would become of the religion of Jesus if all men did like that,— pretend to believe what they regarded as false. In a moment we should see that the whole world would be full of hypocrisy and deceit, and that goodness would not have a chance with us. I honestly believe that there is not a large community in our country which is not corroded and made vicious by this deceit in religion. Goodness and happiness are thwarted by it. It kills earnestness and sincerity. It keeps out the life of God from the life of man. Therefore we have a special duty of loyalty for the sake of social health and for the salvation of those who fall victim to this terrible temptation of dishonesty in religion. We must strengthen the church which maintains the pure and simple truth, in order that the timid may be encouraged to get rid of the evil of their timidity. If it costs another man something to avow his Unitarianism, that is a compelling reason why we should be bold and

faithful, why we should ally ourselves with it, and attend its meetings and do its work. That is the way to love him — to be true for his sake and his encouragement. If we love the religion of Jesus, if we love the moral welfare of mankind, if we love the man who sins in any way and in the confusions of the old doctrines fails to see that God and goodness are there for the asking and the seeking, then we who see religion in this pure simplicity of Unitarianism are sinning against God and man unless we speak and act with the spirit of the Psalmist, who said: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

There is another special reason why we should be faithful,— faithful in attending our church, faithful in living its life, faithful in confessing our faith. All over our land there are multitudes who live without any church. They no longer believe the old versions of religion. Those versions have become unreal to them. Their lives are lonely and unhelped. When they sin, they know no reassurance of divine love. They do not know that, when they seek goodness, they are meeting God. They do not know that the strength of God co-operates with them. They become discouraged and weak. They do not have the great incentive and joy of knowing that they are children of God and akin to his nature. They conceive themselves as alien to his nature and his sympathy. They become careless or they suffer, and in distress and death they have not a comforting faith in God. Whenever they discover a Unitarian church and its simplicity of religion, their hearts leap up. They discover that they are religious people after all, that there is a divine care for them, that there is strength and hope and comfort for

them. They discover that just in their daily life and common experience they are acting with God, and then they know that they are sure to triumph over wrong and evil, and that death can be no tragedy for them.

Think how our whole land might be raised to a high pitch of energy in the good life — how much fuller of the blessed friendship that goodness means — how fuller of joy and hope,— if only all these multitudes of the unchurched could know of the simple gospel that we enjoy. For them let us be loyal. For them let us build up our church. Deep and strong within us is the passion for humanity. Let that passion sustain itself by the words of the blessed Jesus: "For their sakes I sanctify myself, that they also might be sanctified through the truth." It took a long time for Christianity to overcome the old pagan way in religion; but at last the whole society was Christian. It took a long time to see that the purer Christianity was in the experience of faith, and not in priestly ritual. We honor those who risked all to support the truth when it was unpopular. We think with regret for those who failed to see the truth, with pity for those who hung back through fear of men. It is taking time to persuade men that Christianity is just this simple gospel of ours. It will come. It will come. We see the good time coming.

May no one look back on us with pity that we were not brave or faithful! May no one use to us that keen reproach of the French king to the soldier who came too late for the battle: "Hang yourself, brave Crillon! We fought at Arques, and you were not there."

THE American Unitarian Association is the working missionary organization of the Unitarian churches of America. It seeks to promote sympathy and united action among Liberal Christians, and to spread the principles which are believed by Unitarians to be essential to civil and religious liberty and progress and to the attainments of the spiritual life. To this end it supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes, sells, and gives away books, sermons, tracts, hymn-books, and devotional works.

Tracts descriptive of Unitarian principles, doctrines, and methods, are sent free to any who desire to know what Liberal Christianity stands for and works for. A list of these free tracts will be sent on application. A full descriptive catalogue of the publications of the Association, including doctrinal, devotional, and practical works, will be sent to all who apply. All religious books by Unitarian authors are kept on sale, and will be sent on receipt of price. A list of such books, with prices, will be furnished upon request.

The Association is supported by the voluntary contributions of churches and individuals. Annual subscriptions of any amount are solicited. Address communications and contributions to the Secretary at his office, 25 Beacon Street, Boston, Mass. The following is the simple

FORM OF BEQUEST.

I give and bequeath to the American Unitarian Association, a corporation established by law in the State of Massachusetts, the sum of.....dollars.

[No. 201]

THE PASSING OF CALVINISM

BY

REV. JAMES T. BIXBY

BOSTON
AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street

THE PASSING OF CALVINISM

The mercy of the Lord is from everlasting to everlasting.—PSALM ciii. 17.

One of the signs of the times that has received frequent notice in the daily journals is the great increase of liberal thought within the pale of the orthodox churches. The emphatic statements of the pastor of the Old South Church in Boston, Dr. Gordon, that Calvinism has passed away, and that belief in eternal punishment is practical atheism; the advanced views on the Bible published by Dr. McGiffert of the Presbyterian Church and Dr. Bacon of the Congregational; and the departure of Dr. Briggs to the Episcopalian ranks rather than surrender any of his progressive theories of the composition and inspiration of the Scriptures; the position taken by leading champions of the Nicene Creed, that its strong expressions concerning Christ—"God of God, Light of Light, very God of very God"—are simply exalted statements of theism and ethics, applicable not merely to one man, but to the human race; or the

way in which leading Congregationalists now explain their New Orthodoxy so as to make it practically identical with the old-fashioned Unitarianism of Channing and Dewey,—when, I say, we recall the many instances of the crumbling of the old systems of theology that a hundred years ago so weighed on human thought, we are apt to think the great campaign for liberal religion is already won. Our ideas, we believe, are working and are proclaimed in so many other denominations that we are tempted to feel that our special mission and call are passing away. There is (we flatter ourselves) or soon will be (we flatter ourselves) little difference between the sects. Why need we labor with the oar, when the current of universal thought is doing our work for us on all sides?

But, if ever I have been tempted to think thus, I have soon been rudely awakened from my complacency by running across some well-preserved and active specimen of the old-time theology in my immediate neighborhood. And, when I have carried my survey beyond the few advanced pickets and scouts of the great popular churches (men whose very exceptional position has given them public prominence), when I have turned to note the intellectual state and doctrinal standing of the great masses behind them, I have almost always seen

that those masses and their more authoritative spokesmen have not moved forward by any means nearly so much as is fancied. The theologic breastworks of the sixteenth or seventeenth century may have crumbled a little, but their frowning walls still darken the horizon and hem in the reason. The popular creeds are like the cut granite fortifications that our grandfathers built with such labor, massive to look at, but palpable anachronisms,—quite unable to defend themselves against modern cannonading. And yet to remove them costs so much money and ammunition that they are generally left to themselves for the slow chisel of time to sap and mine them till they are transformed to the ruins to which they are already predestined. Occasionally, however, they do not understand their own destiny, and begin actively to belch and bombard, and remind the public of the terror and devastation they used to deal all around them in earlier time.

Some of my listeners, perhaps, may have lately received, as I have, shot and shell from one of these antiquated batteries. It was sent to me in the form of a pamphlet containing what, I judge, is the published form of a sermon, given in this town by a minister who is a very prominent representative of his denomination. The title of the pamphlet is "The Precious Blood of

Christ." It contains numerous and dire threatenings of the damnation of hell to all who do not accept this redemption-price of Christ's blood, after the theory of this minister; and I fancy it was thought that I was one who needed to be especially warned to flee betimes from the wrath to come.

This belated echo of Jonathan Edwards begins by telling us how "the blood-lines run through the Bible as the threads of gold through a piece of cloth of gold." "Should you take a little camel's-hair brush," says this sixteenth-century preacher, to whom our noble nineteenth century has been able to supply but little of its more merciful and rational spirit, "and dip it into red ink, and pass it lightly over every text in the Bible from Genesis to Revelation which refers to the blood," either in the Old or New Testament, and then pass it over all the promises and expectations of God's people which are based upon the covenant of redemption, you would be amazed to find how red your Bible would appear. Then, should you take a sharp knife and cut out of your Bible all those crimsoned passages, and, having done so, hold it up before your eyes, you would be amazed to find what a ragged and fragmentary Bible you would have left. There would be no word of peace or grace to a sinner in it, no promise of forgiveness, no justification, no regeneration, no purging of

the conscience, no hope of heaven, no song of redemption, no immortality. Nothing would be left but a few records of Jewish wars and a few precepts for the life that now is. "The blood of Christ is precious," says this zealous emulator of Jonathan Edwards, "because it is the sinner's only salvation. Jesus Christ, the crucified, stands between you and the eternal burnings. If you miss him, if you reject him, oh, then, God pity you, you are a hopelessly lost one; and in hell you will soon lift up your eyes, being in torment." The suffering of the damned, we are also told several times, "is not a temporary one, but an eternal one"; "No man can save or redeem himself. No man can redeem another, for the reason that all are involved in this dreadful curse.

"Jesus Christ, by being made sin for us has redeemed us from the curse of the law, and reconciled us to God by his cross." Jesus (it is claimed, with a cruelty and irrationality only to be explained by the logical exigencies of a vicious creed) suffered for us,—the just for the unjust,—not alone the outward penalties, but the inward soul-agony of the damned, by reason of the curse of the law and the wrath of God." (p. 33.) "He gave him to death; and to what a death! Not simply to the physical sufferings of the cross, but the soul, suffering under the holy hand of God, dealing out

divine wrath upon him,—a death that was consummated by pouring out the curse of the law upon his soul; for it was God himself, as the moral governor of the universe, who awoke the sword and smote the shepherd."

Thus says our preacher. After such a caricature of a moral governor of the universe and a heavenly Father and such a gratuitous addition to the gospel record, it is not strange that the preacher again intimates that those who do not accept his theory of this blood-redemption "are turned into hell with the nations that forget God." The possession or absence of a single sulphur match, he would have us think, may determine whether a young man may have a chance of eternal heaven or go at once to everlasting torment.

I have quoted now, I fancy, quite enough of this "Precious Blood" sermon to show that there is still enough theological benightedness and dogmatic rigor existing right about us to make it worth while for Unitarians to continue their work a little longer.

In theological instruction as in all other teaching there is needed more than single demonstrations. There is needed line upon line and precept upon precept. And so I shall venture to thresh again this old straw (as to some it may seem), but a straw containing most precious grain of truth;

namely, the real efficacy of Christ's blood for humanity and the error and truth in the popular doctrines of atonement and future punishment.

In the first place, does the doctrine of blood salvation characterize the most of the Bible? If we take out these crimsoned passages, have we little of value left in the Bible?

He who maintains this shows great ignorance of the Bible or a very perverted sense of what is of value in it.

The blood-lines in the Old Testament are rarely to be found outside the priestly sections of the so-called books of Moses and the historical books. The Psalms and the Proverbs, Job (that most spiritual book of the Old Testament), and the lofty counsels of the Prophets are pretty nearly free from these crimson passages. In the noblest passages of the prophetical books these blood sacrifices and their assumed efficacy are most positively denounced and repudiated.

"Though ye offer me burnt-offerings and meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. . . . But let judgment roll down as waters, and righteousness as a mighty stream" (Amos v. 22–24).

"To what purpose is the multitude of your sacrifices unto me? saith the Lord:

I am full of the burnt offerings of rams, and the fat of fed beasts; and delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand? When ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow." (Isaiah i. 11, 12, 15–18.)

It was after such vigorous fashion that Isaiah and Micah, Amos and Hosea, repudiated these vain attempts to purchase moral purity by offerings of blood.

And in the New Testament, likewise, it is to the later and less authoritative, less valuable parts, such as the anonymous Epistle to the Hebrews (not written by any apostle), to the so-called Epistle of Peter, a late and unapostolic writing, composed seventy or more years after Christ's death, or else to the Revelation, another book of obscure meaning, and, in the judgment of the best scholars, not written by an apostle, that the champions of this blood-redemption doctrine have to resort for texts.

In the Epistle of James and the Acts of the Apostles this doctrine of vicarious atonement does not appear, but salvation is conditioned simply on the clean and unselfish life. Peter's broad proclamation in his earliest publication of the Gospel is, "In every nation he that feareth God, and worketh righteousness, is accepted with him" (Acts x. 35).

In that earliest and most authentic account of Christ's preaching, the Sermon on the Mount, there is not a lisping of this blood-redemption to be heard. The beatitudes know nothing about it.

The Gospels of Mark and Luke, the oldest and most authentic portions of the gospel history, do not teach it. The Gospels of John and Matthew, except in two or three controverted passages, contain no corroboration of it.

In the face of this nearly unanimous testimony of the oldest and most authentic presentations of the teachings of Jesus and the twelve, what shall be thought of the recklessness of statement of one who can say that, when the passages crimsoned by this blood-doctrine are taken out of the Bible, "nothing would be left but a few records of Jewish wars and a few precepts for the life that now is"?

Every thorough student of the words of Jesus knows how broad and spiritual and

free from any taint of the moral poison of vicariousness is his teaching in regard to forgiveness and salvation.

Christ's beatitudes are not promised to those who hide beneath his blood, but to those who hunger and thirst after righteousness, who make peace, who are pure in heart.

The young man who asked what he should do to enter into eternal life was not told to accept Christ as a ransom, but to "keep the commandments": do no murder, not commit adultery, not steal nor bear false witness, love his neighbor as himself, and devote his possessions to helping his kind (Matt. xix. 16–21).

When the sinful woman washed the feet of Jesus with her tears, the Master required not any faith in his substitutional sufferings as the condition of her pardon, but the sight of her contrition and new opened affections was enough. "Her sins, which are many, are forgiven; for she loved much." And in a similar way, in his parable of the lost sheep, Christ speaks of the joy in heaven over one sinner that repenteth, and limits it not by any expiatory or vicarious conditions.

Again, recall the parable of the Last Judgment, in which Jesus expressly indicates the two classes of goats and sheep,—one to be shut out of the blessedness of

heaven, the other admitted. Who are the ones set on the right hand, to enter into the joy of the Lord? Does the judge say, "Come unto me, ye who have believed in my blood, who have purchased redemption by substituted righteousness"? Not at all; but it is those who had fed the hungry and clothed the naked and visited those sick and in prison, suspecting not that thereby they had been serving the Lord, who are welcomed to share his blessedness. Those who are to be cast out into outer darkness are not those who failed in belief or ritual, but the Pharisees and hypocrites, whose cold and selfish lives discounted all their pious professions (Matt. xxv. 31–46).

Or take another of Christ's teachings, where he dealt directly with this question of forgiveness of sin,—the parable of the Prodigal Son. If Jesus had held that there was no pardon for sinners except by his atoning blood and substituted suffering, could he have omitted all allusion to it in this parable? Would it have ever ended as it does, by the father's freely forgiving the prodigal son, simply on the ground of his penitence? Nay, in that case would it not have read rather like this? Would not any orthodox theologian, had he composed it, have made it close after this fashion? "And, when the father saw his son a great way off, he frowned on him, and hid his face, and said,

Thou hast transgressed my commandments. Thy sin is unpardonable by thyself; and he called to his servant to drive him out, and push him into the burning pit near by. But the elder son, filled with pity, cried, Pour out upon me, O father, thy wrath. Let my blood flow and my brother be forgiven. And so the father, with his own hand, scourged the good son till he died; and then he opened his arms to the prodigal, saying: Now my wrath is appeased, my justice satisfied. This atoning blood allows my mercy at length to forgive you and receive you into my home."

Who, except a creed-blinded theologian, would ever fancy such a version an improvement on the gospel parable? And yet it is just such emendation that it must have to bring it into any harmony with the orthodox creeds.

The advocates of this blood-redemption lay great stress on the two phrases in Matthew, "a ransom for many" (xx. 28) and "blood of the new covenant, shed for many for the remission of sins" (xxvi. 28).

But the phrase about the ransom is regarded by some of the best Biblical critics as an interpolation; and the second phrase, "blood of the new covenant, shed for many for the remission of sins," drawn as its imagery is from the offering of the Paschal lamb, necessitates no vicarious significance,

inasmuch as the passover offering was never regarded as a sin offering, but as an offering of thanksgiving.

"The Paschal Lamb," as that great New Testament authority, Keim, says, "was no atoning sacrifice at all, in a strict sense."

Other advocates of the vicarious atonement insist vehemently upon the texts in Paul and Hebrews that seem to countenance it. But, in the first place, the best scholars are doubtful that these expressions mean any more than that, in the view of these writers, Christ's death suspended for good the whole Mosaic law of sacrifice, or that Jesus' sufferings have or will reconcile man to God. There is no good ground to interpret them to mean that quite different thing, that God was reconciled to man, when otherwise he would have been merciless, or that Christ's sufferings were a substituted punishment or a debt of moral penalty, paid to God. And yet just this is what is needed to maintain the doctrine of vicarious atonement.

Even if it be granted that the authority of Paul and the unknown author of the Hebrews supports this doctrine, of what weight is the theory of these writers, in comparison with the positive declarations of Jesus to the opposite, freely offering forgiveness to the repentant without any demand of substituted penalty? How strange,

how irreverent, this contempt of the theologians for the direct words of the Christ (who, they assure us, was God the Son), and the elevation above them of the opinions of writers in regard to whom we have no evidence that they ever listened to the preaching of the Master!

This theory of vicarious redemption has, then, no adequate Scripture basis. Neither is it consistent with itself, reason, or morality. Money debts, to be sure, can be paid by one person for another, but moral debts never. Moral guilt is something personal, and never can be transferred to another. If an innocent person be punished in place of a criminal, that does not lessen the guilt of the criminal. Rather does it aggravate the evil he has done, and his ill-desert; and instead of specially fitting him for pardon it invites the natural sense of justice to follow him with severer condemnation. Righteousness and purity are things that we must win and possess in our own hearts. They are never to be put upon a man from without, like clothes or riches. And, if the guilt is not removed, the righteousness be not attained, how is salvation, in any true sense, possible? Goats are not turned into sheep by sprinkling them with water; nor are the mean and cruel and selfish turned into saints by having some ecclesiastical formula recited over them or saying, "I believe."

Spiritual blessedness is only to be felt by the pure conscience: the guilty can never enjoy it. For heaven, when we understand it aright, is not a place that magically confers its happiness upon any soul, however foul, that may get passed in under cover of another's virtue; but it is the kingdom within us. The thing to do is not for us to get ourselves into heaven, but heaven into us. If we have this heavenly holiness in our souls, we need no righteousness of another to be transferred to us. If we have it not, then we are in no state to receive salvation; and the atonement scheme would be ineffectual.

Again, its theory offends reason and conscience more violently still in the view that it gives of God and Christ. A fundamental element of the theory is that of a conflict between the attributes of God. The justice of the Father demanded the punishment of men, and divine mercy called for their pardon. The two opposing attributes were in a deadlock from the first creation of man for four thousand years down to the Christian era, when the Son was called in, to get the divine attributes out of their difficulties by some manœuvre or other.

And what is the expedient supposed? Why, that, though the Father's justice and veracity is pledged to the proclamation of

punishments against transgressors, he is content to vent it on goodness the most perfect! What a deplorable reflection of human artifice is this!

Strange justice and strange veracity, indeed, that cares not on whom punishment descends, so long as some one suffers, that demands obedience to a perfect moral law, yet provides a scheme of escape which violates all moral principles! A justice which cannot forgive man for the humblest penitence, the most sincere reform, the deepest remorse and thorough reparation, but must have, as the bloody price of his pardon, the suicide of his own divine Son!

And how full of irrationalities and inconsistencies is this famous stratagem of the Trinity, by which the difficulties that the Creator of man had got into were circumvented! For, if in the mind of God the Father, as we are told, there was a conflict between the attributes of justice and mercy, then in the Son, who was also very God, there must have been the same conflict. Otherwise God the Son must have been lacking in an equal endowment of justice, which cannot honorably, we are told, overlook man's guilt. Or if, while the Son's mercy was equal to satisfying the demands of his justice, the Father's mercy was not equal, then God the Father must have been deficient in mercy, the noblest

of the divine attributes; and the Father could not have been completely God.

If the honor of God did not allow him to pardon the guilty, how could that honor allow him to do far worse,—punish the innocent? If the justice of the Father required satisfaction from a third party, then the justice of the Son must have been equally delicate, and demanded a vicarious penalty from another divine person, say the mercy of the Holy Spirit; and the justice of the Holy Spirit must again be placated vicariously by some farther member of the divine company, and so on *ad infinitum*. Logically, this substitution should go on in an endless series. If the rest of the series be remitted, why may not all? It is a *reductio ad absurdum*, a deadlock simply in the thoughts of theologians, and resolved simply by recognizing the fact that, whatever the demands of divine justice, even if they be infinite, they are perfectly met by the equally infinite love of God. And the fiction of a suffering God is simply a device of the crude imagination of theologians to make men realize that the mercy of God always matches his justice and righteousness.

Especially odious in this blood-redemption theory is the hard and cruel aspect it ascribes to the heavenly Father.

In this belated echo of Jonathan Ed-

wards, which has essayed to send a grewsome thrill through this community, the heavenly Father is represented as dealing out divine wrath on Christ, and inflicting on his innocent soul "the inward soul-agonies of the damned" (p. 33). Those are the very words used. Such a travesty of all right and mercy does not satisfy justice. It is what utterly dissatisfies justice and violates all moral law.

What a merciless tyrant does this view make of the heavenly Father! No wonder that millions of Christians have turned away from him to the worship of Jesus; no wonder that they have really been obliged to make a God for themselves out of that tender, loving spirit, after false theology had robbed the only living and true God of that divine goodness which they might honestly adore!

Who is there among us who could respect himself, who could feel himself otherwise than unjust and contemptible, if he exacted, knowingly, from an innocent volunteer, penalty that was due from the guilty?

Who is there, among those that deserve to be called Christians, who, if one who had wronged him implored in true penitence his pardon and made all the reparation in his power, and proceeded to conduct himself as his sincere friend and loyal, obedient servant, would not forgive this penitent,

suing for mercy? Shall we think God less honorable in his administration of justice, less merciful and easy to be entreated, than a decent man?

Nay, looking at the other side of the transaction, the willingness of any self-respecting man to escape his due punishment by allowing an innocent friend to shoulder it for him,—shall the man or woman who claims to have become a consecrated religious life be meaner than any respectable heathen?

Rightly did that noble soul,—the founder of our great system of common schools,—Horace Mann, say that, if he were to accept the orthodox conditions of salvation and enter heaven by virtue of another's merits and sufferings, "he should be eternally ashamed to look Christ in the face."

Think of a Christian, who claims to be an imitator of Jesus, congratulating himself that he has paid his defaulted debt through a friend's loss, and escaped scot-free from chastisement by shouldering it on an innocent substitute! What bespeaks blacker selfishness, cowardice, and lack of honor than that? Is not such doctrine plainly demoralizing and accountable for the fact, acknowledged by eminent orthodox ministers, that we have in the popular churches so many small-souled and slippery saints, who confidently read their title clear to

mansions in the sky, but can hardly get trusted for a pound of meat or a ton of coal on earth? Prof. Momerie, a distinguished scholar of the Church of England, roundly declares that the doctrine of imputed righteousness (which is as much a contradiction in terms as imputed health) cannot fail to lead, and has actually led, to the most disastrous moral results. It was this doctrine (as the reformers themselves afterward admitted) that was responsible for the vice and dissolution of morals that followed the Lutheran Reformation.

How can it be otherwise, when individual righteousness is sneered at as filthy rags, the Sermon on the Mount depreciated as "mere morality," and men taught that they are to be saved, not by making themselves worth saving, but by Christ's substituted sufferings?

To our orthodox champions, I fear, these arguments from logic, from morals, from common sense, from humanity, are of minor importance. Whenever I read these sermons and arguments, I meet another appeal which always appears to them paramount. It is the appeal of fear. And so I was not surprised when, among the other echoes of Jonathan Edwards that rumble through the recent effort to revive the Northampton preacher's lurid pulpit pyrotechnics, there were found several reminders that, "unless

you avail yourselves of the precious blood of Christ, you will follow Dives into the tormenting flame." "Should you die to-day, you would sink into hell, as a stone sinks when hurled into the sea." To those who think this blood-doctrine smacks of the shambles and dishonors God, it is thought to be a *coup de grâce* to tell them that they will never get into "the blood-washed throng" about the throne, but will "suffer a far sorer punishment than those who despised Moses' law and died without mercy."

Well, this lurid threat, with all its picturesque hints of red fire, I confess fails to excite any thrill of dread within me. And, I fear, it will not excite any in the rest of those who regard the doctrine of vicarious atonement as doing violence to our reason and our sense of justice. For, if only those can enter heaven who accept this substitute salvation, the company there will hardly be of the best or highest quality.

The ablest thinkers in the Episcopal, Congregational, and English Church—men such as Phillips Brooks, Dean Stanley, Canon Farrar, Lyman Abbott, Washington Gladden, Ian Maclaren, and George MacDonald—will not be there. Milton and Locke and Newton, Tennyson and Browning, will not be there. Florence Nightingale, Emerson, Whittier, Lowell, and

Holmes, Channing, Parker, Sumner, and almost all the leading thinkers, poets, reformers, and philanthropists of the nineteenth century, will not be there, but somewhere else. Call that some whereelse hell, if you wish. At any rate, it will be a much more attractive place, with nobler thought and loftier moral ideals and sweeter humanity than that place which the blood-washed throng congratulate themselves they have got into, under the cover of another's merits. And I fancy, also, as the honest Methodist, Father Taylor, said, when the bigots of Boston consigned Emerson and Parker to a similar exile, that, when these good men get there, the temperature will be quite ameliorated, and "the current of emigration soon turn that way."

No, these old threats of damnation have lost their power. The better hearts of our generation have risen above the inhumanity of spirit, the narrowness of outlook, and the fogginess of thought that credited them; and they have dropped down into the rhetorical artifices of those who would take advantage of the slumbering superstitions of the more ignorant and bigoted.

How incredible have the implied premises and even the very terms of this cruel doctrine become!

Punishment for eternity!

Eternity! Think what it means. Think

of the millions of years during which our earth was being fitted up for man, the trillions of centuries during which our solar system was condensing from the primitive nebula to the grand galaxies and planets of to-day, and then of those misty cloud-specks, each a stellar constellation, the very light from which takes thousands of years to reach us; go back to the birth-hour of these oldest stars,—and yet you have not crossed in thought the threshold of infinite time: the clock of eternity has not ticked once. Nevertheless, through all this unspeakable, uncalculable duration, God will continue, we are told, to torment immortal souls,—souls whose ethereal spirit-essence can wear out solar systems, as a man wears out clothes.

And all for what? Not to reform the soul or purify him or bring him back to God and heavenly blessedness, but just to punish him, to satisfy God's wrath and justice. What a monstrous idea! how inhuman and contradictory to all rational conceptions of punishment, whose sole justification and end is to supply remedy to evil! If it does not, it is useless, fiendish revenge.

And for what kinds of sins is this eternal torment assigned? Because one man perhaps has been too enlightened to believe in an immoral doctrinal scheme, and another too conscientious to say he accepts an irra-

tional creed which his reason rejects, or a third, perhaps, in youthful thoughtlessness, has never given any serious attention at all to his soul or religious things. And, when death stares him in the face, his entrance to heaven or condemnation to hell depends, we are told, on the presence or absence of a single match.

Mayhap, in all these cases the soul was not yet fitted for heavenly blessedness.

For that, much greater intelligence, charity, moral insight, fulness of love and sympathy than most men show, is needed. The purest earthly saint is but a babe in heavenly knowledge and affection. But to shut up a soul's whole future to two direct alternatives—eternal heaven or eternal hell, the choice hanging on a match, burning or going out—is a most crude limitation of God's opportunities of spiritual development. Nothing between heaven and hell for an unripe soul, however green or raw or inexperienced! This is no more in accordance with God's wondrous patience in developing human souls, and with that myriad of grades and distinctions in God's universe, and that delicate adjustment of moral reward to moral condition, however fine the shadings, than it is in accordance with the Scripture assurances that "in the Father's house are many mansions," that, "where sin abounded, grace did much more

abound," and the promise of a universal reign of Christ who would subdue all things unto himself, and then deliver up the kingdom to the Father, that "God may be all in all" (1 Cor. xv. 25, 28).

No, the doctrine of eternal torment is no longer credible to any humane heart. Suppose an earthly parent should make it a rule to immure in a dungeon for the rest of his life each one of his babes that did anything naughty or displeasing in the first twelve months of his life. What a monster we should call him! But what far greater injustice, what still more unspeakable cruelty, for God to condition the soul's eternal happiness or misery, without possibility of alteration, on his behavior or theological belief in this infinitesimal span of our earthly life,—so much briefer still, comparatively!

No, friends, do not attribute to God any such hardness of heart as to think that, whatever place of purging or discipline God may have in which to complete the soul's purification, that place or state is walled up without exit, or that heaven's door is to be shut without a knocker, hermetically closed against all belated penitents. Confide in the cheering truth that God tolerates not useless and endless tortures of any soul, but delights in the continuous efforts of all angels and saints to

reform those whom the influences of earth failed to redeem, and that his providence in the hereafter shall be far more potent to save even than it is here,—yes, be able at length, in the course of the vast æons of eternity, to redeem and bring to blessedness and peace every soul that continues to exist.

If there be no chance of this, for what purpose is the soul kept alive? Why should it be kept in existence? As an all-loving God must desire to save all his children, so, we may be sure, an all-wise and omnipotent God must be able, sometime and somewhere, in the infinite opportunities of eternity, to carry out his beneficent desires. Otherwise the rebellious spirits are more powerful than both the angelic host and the power of God himself.

This is the good news of Christianity. In spite of that tyranny of isolated texts, whose gloom our orthodox champions would spread all through the Scriptures and over both this life and the next, the great revelation of the gospel is that God is a heavenly Father, a God of love, of victorious, universal, and endless love. That love is not conditioned on the artificial tests of denominational creeds. It is no scanty and petty measure, limited to the ephemeral period of human life. It is as all-embracing, as eternal, as generous, as God's own sun-

hine. "For he maketh his sun to rise on he evil and the good,"—to love them all, ven the evil into righteousness. And even, if I make my bed in hell, behold! thou art here." Yes, thou art there, O Father, with hat mercy that is from everlasting to ever-asting.

In conclusion, let us return for a few moments to that doctrine of the Precious Blood with which we had to deal earlier.

The orthodox doctrine, we found, is neither in harmony with Scripture, reason, nor the moral sense. But has that blood no preciousness, no worthy lesson?

Yes. Take the natural and historic view, and that out-poured life-stream from the side of the crucified Jesus is shown to be more precious, more inspiring, than those fancy who use it as a plaster under which to steal an unearned crown of bliss by the merits of another's sacrifice. The inestimable value of Christ's cross lies in the righteousness it has quickened, even in the erring, and that faithfulness to duty and truth, even at the cost of life, with which it has inspired so many martyrs and reformers.

The true atonement is the at-one-ment; *i.e.*, the reconciliation, not of God to man (for his constant love and pity need no increase), but the reconciliation of the sinning man to the divine love that ever seeks it. The one condition is sincere penitence and

earnest efforts at leading a better life. When once a man with his whole heart seeks to fulfil God's laws, then he has peace within. All God's forces are working with him and for him; and heaven's own atmosphere generates itself daily within his soul. There may be ugly scars in the man's past,—scars that for a long time will not heal, that never will be quite effaced; but he who humbly bears them as reminders to save him from spiritual pride may convert even these into spiritual helps and blessings.

This is, then, the path of salvation,—to turn from evil, to do good, to draw near to God, and smile in his smile and love in his love.

And now if we ask, What can win our reluctant natures to this? we see at once the significance of Christ to the religious life.

It is the work of Jesus, not only by his death, but by that whole consecrated life of which his death was but the culmination, to arouse within men the new spirit of loyal sonship to God.

It is Christ who assures us that God is indeed a Father, that there is not and never has been any wrath in his countenance, that his desire is ever to lift up the fallen and embrace with joy every repentant, home-turning prodigal. It is Christ who by his inspiring life attracts us to the love of holi-

ness. It is Christ who by his tragic death has most impressively exhibited the evil of sin and the inexhaustible love of the good toward even the worst. God, as Christ, looking on the stained image of the soul, sees us, not as we are, but as we may be in some better day.

The cross is thus the majestic symbol of heavenly purity and divine love. It is the touching incentive to more faithful service of God. It is the most animating encouragement to all tempted or struggling virtue, the loftiest appeal to self-sacrifice; and it is thus by its unparalleled quickening and diffusion of a regenerated life that the blood outpoured on Golgotha brings remission of sins to so many, because it causes the very cessation of sins.

There, as Dr. Heber Newton has said, on those hills of Palestine walked one "who breathed into humanity a sense of sacredness in all life, and made men thrill with awe to feel God near in common things." There walked one who touched the "soul of man that it can no more go asleep, but with wide-opened eyes now walks the earth beneath the encompassing presence of the infinite divine." From him has gone forth a renovating power, which has covered the face of the civilized world, and spreads daily toward the ends of the earth; and the work that it is working is the spiritual

transformation of men into that heavenly image with which God's pardon and heaven's blessedness are inseparably bound up.

In this saving work, Jesus stands pre-eminent. But he does not stand alone. His grand work would have missed its aim, had it not brought into union with him, as he with them, the noble army of apostles, preachers, reformers, saints, and martyrs who form the saving salt of the world. The difference between the sacrifice of Christ and that of other men is not one of kind, but simply of degree. Each obscure human life that by disinterested devotion climbs up into life hid with Christ in God also puts away some bit of sin by the sacrifice of self. No divine redemption has ever been achieved but through some precious sacrifice; and, conversely, no strong soul has ever offered up itself on the tragic altar of human progress without saving some erring brother and making atonement in smaller or greater measure for the sins of that social organism to which (for weal or woe) we are bound. Love is always sacrificial. It gives itself to redeem its loved ones. It cannot keep out of the sorrow, the suffering, the shame, of those whose every tear is as its own.

It is to this spiritual atonement that we are all summoned.

The only key needed for this gate is a contrite spirit, a helpful and loving heart, and the obedient feet that will walk faithfully in the path Christ has shown us, however thorny be that path, whatever cross stands waiting for us there.

Its blessing is no private privilege, no exclusive monopoly. It grows by what it gives; and, the more it pours out, the more it has.

APPENDIX

Among the representative theologians and preachers who have belonged or still belong to its fellowship in America are such names as William Ellery Channing, James Freeman Clarke, Orville Dewey, Henry W. Bellows, Theodore Parker, Starr King, Frederic H. Hedge, Edward Everett Hale, Robert Collyer, William H. Furness, Andrew P. Peabody, Charles Carroll Everett, and Minot J. Savage.

Among philanthropists: Joseph Tuckerman, Samuel G. Howe, Dorothea Dix, Peter Cooper, Samuel J. May, Henry Bergh, Abbott Lawrence, Enoch Pratt, Mary A. Livermore, Clara Barton.

Among educators and academic leaders: Presidents James Walker, C. C. Felton, Thomas Hill, and Charles W. Eliot of Harvard; President Horace Mann of Antioch College; Jonas G. Clark, the founder, and G. Stanley Hall, president of Clark University; Chancellor William G. Eliot of St. Louis University; Profs. George R. Noyes, Ezra Abbot, Francis G. Peabody, Francis J. Child, James K. Hosmer.

Among our poets: Bryant, Longfellow, Lowell, Holmes, Whittier (Unitarian

Quaker), Julia Ward Howe, Helen Hunt, and Celia Thaxter.

Among historians: Bancroft, Motley, Prescott, Sparks, Palfrey, Parkman, George E. Ellis, and John Fiske.

Among the scientists: Nathaniel Bowditch, Louis Agassiz, Benjamin Peirce, Maria Mitchell, Prof. Draper.

Among literary men and women: Ralph Waldo Emerson, Nathaniel Hawthorne, Edwin P. Whipple, Sylvester Judd, Henry Thoreau, Thomas W. Higginson, Parke Godwin, Moncure D. Conway, William R. Alger, Christopher P. Cranch, Edward Atkinson, Margaret Fuller, Lydia Maria Child, Louisa M. Alcott, Catharine Sedgwick.

Among statesmen and public men: Presidents Jefferson, John Adams, John Quincy Adams, and Fillmore; Chief Justice Marshall and Judges Joseph Story, Wayne, and Miller of the Supreme Court; Edward Everett, Daniel Webster, John C. Calhoun, Josiah Quincy, Charles Sumner, George William Curtis, Dorman B. Eaton, George W. McCrary; Govs. John A. Andrew, Boutwell, Talbot, Long, Greenhalge, and Wolcott of Massachusetts; Senator George F. Hoar and Judge E. Rockwood Hoar.

Among English Unitarians the following names are those of men and women eminent in their respective fields of service: John Milton, John Locke, Isaac Newton, Joseph

Priestley, James Martineau, Sir John Bowring, Prof. Davidson, W. B. Carpenter and Estlin Carpenter, Florence Nightingale, Mary Carpenter, Mrs. Humphry Ward, and Stopford A. Brooke. To these may be added the names of the following distinguished men on the Continent who have held or still hold our faith: Mazzini, Castelar, Kossuth, Albert Réville, Athanase Coquerel, Kuenen, Schenkel, Carl Hase.

Is not a faith that has received the adherence of so many of the first minds of the age worth inquiring into?

[No. 202]

THE REAL PRESENCE OF THE LIVING GOD

BY

REV. EDWARD EVERETT HALE, D.D.

BOSTON

AMERICAN UNITARIAN ASSOCIATION

THE American Unitarian Association is the working missionary organization of the Unitarian churches of America. It seeks to promote sympathy and united action among Liberal Christians, and to spread the principles which are believed by Unitarians to be essential to civil and religious liberty and progress and to the attainments of the spiritual life. To this end it supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes, sells, and gives away books, sermons, tracts, hymn-books, and devotional works.

Tracts descriptive of Unitarian principles, doctrines, and methods, are sent free to any who desire to know what Liberal Christianity stands for and works for. A list of these free tracts will be sent on application. A full descriptive catalogue of the publications of the Association, including doctrinal, devotional, and practical works, will be sent to all who apply. All religious books by Unitarian authors are kept on sale, and will be sent on receipt of price. A list of such books, with prices, will be furnished upon request.

The Association is supported by the voluntary contributions of churches and individuals. Annual subscriptions of any amount are solicited. Address communications and contributions to the Secretary at his office, 25 Beacon Street, Boston, Mass. The following is the simple

FORM OF BEQUEST.

I give and bequeath to the American Unitarian Association, a corporation established by law in the State of Massachusetts, the sum of.....dollars.

THE REAL PRESENCE OF THE LIVING GOD.

"The Lord God planted a garden in Eden, and there he put the man whom he had formed."—GEN. ii. 8.

"And I, behold, I establish my covenant with you, and with your seed after you."—GEN. ix. 9.

THE record of the first American Thanksgiving is in a letter ascribed to George Morton, written at Plymouth on the 11th of December, 1621. "Our Harvest being gotten in, Governor Bradford sent four men on fowling, that so we might after a special manner rejoice together after we had gathered the fruit of our labour. They four in one day collected as much fowl as with a little help beside served the company almost a week."

It is worth noting that Massasoit came in with "some ninety Indians who for three days were entertained and feasted, for which purpose he brought in five deer." It has been thought worthy of note by our local historians that the recent discovery of Governor Bradford's Journal shows that turkeys are among the fowl brought in by these sportsmen.

The first Thanksgiving Day in Boston was February, 1631. This is the Thanksgiving of which the record is that a day of fasting had been appointed, and that, on the arrival of Mr. Pierce with his ship "Lion," the governor changed the day of fasting to be kept as a day of thanksgiving, on the 22d of Feb-

ruary. The "Lion" had been laden with provisions bought by Winthrop's advice at great charge in England, in a year which was almost a year of famine; and her stores of wheat meal, peas, oat meal, beef and pork, cheese, butter, and suet, were distributed by the governor unto his six hundred people "according to their necessities."

There was, of course, no danger that in either colony people were starving, with the fish in the harbor, with the game on shore, and the wild geese and turkeys in the skies, and the oysters and clams in the beaches. There never was any danger of starvation in New England.

But these "godly men" were *godly* men. They would not accept physical comfort or luxury without thanking the God of comfort and luxury. It might be that they thanked God because the "Lion" arrived on the right day. It might be because the Bay had yielded store of halibut and the stream stores of salmon; but they did not think that they made the halibut or the salmon, or that their winds had brought the "Lion" to her harbor. They knew that Pierce in the "Lion" had been a fellow-worker with God when he trimmed his sails or stood at the helm at midnight. They knew that Massasoit had been a fellow-worker with God when he shot the deer which he brought in as his tribute to the thanksgiving festival. God had bidden the deer range in the woods. Yes! And the deer was ready for Massasoit's flint arrow. God had bidden the wind to blow! Yes! And the wind was ready for Pierce's topsail and mainsail. Was it a million years ago that God had provided for the deer and the wind, or is it now that he provides for the deer and the wind? This is all one to those

who appoint the Thanksgiving. They know that God is the present God,—I AM that I AM! To him there is no time, or to him, if you please to split hairs in using words, time is eternity. To God we owe the Thanksgiving: to God we owe the "Lion" and the arrival of the "Lion." "My Father worketh hitherto; and I work." And, because we are godly men, we thank God, and we make a special Thanksgiving Day, when we eat from the table which is spread or when we welcome our wives and our children as they step from the ship's gangway on her arrival. For, as godly men, we live and move and have our being in our God.

For these godly men know and remember what their children are too apt to forget, that every blessing comes to us in this divine world which is so human because we men and women are the living children of the living God. He creates, and we create. We plant, and he waters. He teaches the winds to blow and the rivers to flow, and we use the wind for our mainsail and the river for our turbine.

In the dark ages of history men did not understand this: they did not even know it. In the dark ages of history—call them what you will, pagan or heathen or worldly or calvinistic—you do not know that God is our Father. For in these dark ages men are afraid of God. What they say of Jupiter is that he thunders; and what man has to do is to sacrifice his choicest, though it were his son or his daughter, to the angry God. And what we call "revelation" marks this era or that, when the black vail of separation is drawn away, when God the Father is revealed as the Father to man,—the child,—when we are taught again and yet again and yet again what is the humanity of God and what is the divinity of man. Man is a partaker

of the divine nature; and, when he really wills and does, it is God working in him. This world is made for man to subdue, and man is made to subdue it to God. That is what we wisely call revelation.

The distinction of our fathers is that they understood all this, in a measure. Because they did, New England is New England, the United States is the United States; because they could come to God and he could come to them, and nobody could interfere.

"Freedom to worship God,"—that is what Mrs. Hemans calls it. This they sought, and this they found. They had been "harried out" from their own land by a fool whom they had for a king. They were but closely cabined in the refuge they found in Holland. But here was freedom first from king or from burgomaster, and also freedom to worship.

The open sky! The earth as God made it without chains! And the present God! The child with his Father! The Father with his child!

We do our best to restore all the fond memories of the first excursions, of the opening of the mayflower in the spring, of the welcome of the faithful Samoset. That every new walk should have its tale of a new discovery, that the shallop could never put out for a day but she came home with some new curiosity! We study this freshness of new life to men who had been weaving fustian and baize or stitching on jerkins in a Leyden workshop,—all this unites in our imagination. But this picture is not real unless we see in it that these were godly men, who did not think they were in a desert, but knew they were with *God*,—*God's* heaven above them! *God's* earth beneath them!

God's ocean lapping at the beach! the world fitted for man, man fitted for the world, because it is God's world, and men are God's sons, and women are his daughters,—"Our Father" and "his children"! For daily human life their Bible began with the words, "The Lord God planted a garden in Eden." They had looked for that garden in England, and his grace the archbishop was the gardener and locked the gate. He and his had forced them to Holland, and they looked for their garden there. But this new world—"this brave new world" which hath such wonders in it—was heard of even then, on the other side of the ocean, which seemed so much wider than it seems to us now. They knew they should not find a place of paradise. They did not expect to find apples or oranges or palm-trees, but they did expect to find God. And, as you and I know, those do find him who seek for him with all their hearts, and you and I know that the Father seeketh those that worship him.

For Thanksgiving Day, or any day of decent life, this is the first thought or memory of the morning: it is the last thought or memory as one goes to sleep,—God is with me, and I am with him. And for to-day you and I are to train ourselves or inspirit ourselves by tracing out this companionship wherever we are. And we are to play our part in the symphony, whatever that part is, and we are to open our lives more cordially to the others who are playing their part. We are to persuade the children to do so. Yes! with that resolute fellow who strikes on the kettledrum yonder, and with that delicate creature as well who plays the flute. Nearer to them and nearer to the great Master Com-

poser of the universe; and all along we are seeking him with all our hearts.

I do not say that they could not establish this intimacy in the Clock Steeg in Leyden. But I do say that because they were godly men and women they could establish it here in the wilderness, whether they broke the icicles in a brook at Plymouth or whether they cut down spruce-trees and rolled the logs for their fortress. I say they felt that they worked with God and that he worked with them, as they did not feel his presence in the fustian shop or at the loom. They found that the God of Eden was the God of their new-found Manomet, that the God of the palm-tree is the God of the pine and cedar and spruce; that he sends Moses as his messenger on one day and sends the Indian Samoset with his message to-morrow, and that to him to-day and to-morrow are the same. "Give us *this day* our daily bread" is the language of the Lord's Prayer as we read it in Matthew. "Give us *day by* day our daily bread" is the language in Luke; and the two are the same. The same God who has been feeding this race of his children from the time when the first man and woman "stepped forth resplendent" to this hour is the God to whom I owe this Swansdown flour which the mills in Minneapolis made for me from that first-grade wheat which my ploughman and reapers harvested for me in the great harvest field in Dakota. The knife with which I spread my butter on my bread is from the same steel which the Steel Trust forged from the iron which was melted from the block which some of their workmen stumbled over as he went down to his bath at Marquette. If the man had been named Nahum or Zerubbabel or Abednego, and had happened to serve

God in eight centuries before Christ, you read of his exploit in the Bible. He is named John Smith or John Herreshof or Patrick Hennessey, and you read his name in the newspaper, but all the same he is working in the providence of the same loving Father who sent him on this business when he wanted to give you and me our daily bread. And it is not fitting, it is not worth our while, that you and I should grind through the humdrum of daily life without remembering every hour, as Thanksgiving Day bids us remember, that we are at his High Court all the time. We are standing next the throne, and the King beckons me or he beckons you, to say: "Do you see those poor fellows who seem to be cold? Weave me some cloth for them. Do you see that ship which is going to sea half-equipped? Spin for me a cable for her. Do you see those nails which will break under the strain? Forge for me something which is better."

We owe it to Him, and we owe it to ourselves, that each day shall be divine; and for this we have to remember that the world is made for God's children, and that God's children are born so that they must subdue the world.

"The Lord God planted a garden in Eden, and there he put the man whom he had formed.

"And I, behold, I establish my covenent with you and with your seed after you."

You will spend half an hour to good advantage this afternoon if you will work out the changes in your own calling, the advances to a higher life which the last century has made; and, if you will trace them to their origin, inevitably you will find that that origin

is a religious origin. It is the triumph of spirit over matter; that is, it is man's closer walk with God. I do not except my own calling, the pulpit. A hundred years ago my own grandfather, as good a man and as unselfish as lived, would have said that his business was to persuade Aaron or Mary in his congregation to save their souls from hell. So it was! But after a hundred years he and men like him had so wrought in their work, better than they knew, that what the pulpit of to-day is telling you all is to save other people, to save all the people whom you have to do with, to uplift other lives, and to tread on all scorpions and serpents and all the powers of the enemy. Thus in the physical inventions. As I am forever saying, each man has a thousand times as much physical power at his command as his grandfather had one hundred years ago. George Stephenson, if he takes a train to-morrow to Albany in six hours, where it would have taken Adonijah Stephenson a fortnight to drive his span of horses a hundred years ago, not only takes a thousand times as much behind him as Adonijah's span would have taken, but he presents to everybody concerned thirteen fresh days which were wasted in that business.

For we cannot tell—no one can tell—what part the physical inventors have had in the coming of the kingdom, if they tried to bring it in, and what part the teachers and preachers and poets, the men who printed books and who read them, how much the Daniel Boone who cut down the forest and filled up the ravine, or the Lucy Boone and her children, the Brainerd and the Campbell who made in the wilderness a Christian home.

By the hand and with the endeavor, yes, say, of

a hundred million of his children, the good God gave to me the first crumb of bread which I ate this morning.

Physical blessings? Yes, the bit of bread. Mental ingenuity? Yes, the science of Priestley and Torricelli, the cleverness of Stephenson and Corliss. But as the lord of these, the soul of man, the child carrying out the will of God the Father, we are to thank *God* for these inventions and improvements. It is not our ancestors, the hyenas or the anthropoids, from whom we inherited the justice, the persistence, the rectitude, which bridge the rivers or rivet the boilers or smelt the iron. In this long, God-directed process there has been many a failure. Some lazy French boy drove a rotten bolt in Fulton's barge on the river Seine, and the little steamboat sank the day when she should have shown her best to the great Napoleon. The world was set back a year or two by that lazy boy. For every stroke of careless work, every lazy delay in delivery of a letter, every lie told to a voter, every corner in a wheat market, has set back the progress of man and the purpose of God. What has been done has been done by men and women who have tried to do their duty. The sailor swinging down from the ship in the Arctic to take his place in the boat which is to send back the oil which eases the travel of the locomotive has had the courage and loyalty to do his part. And, on the other hand, the shirk in the next berth, who has refused, who has sworn that he will not turn out with the others, he has set God's work back. The successes have been won by the brave men and true. The delays and failures have come from the lazy, the selfish, the liars, and the thieves. Even history condescends to own that it was not Nar-

ragansetts or Mohicans or Ojibways or Blackfeet, who brought to me my daily bread. But history prattles about the Caucasian race of the "Anglo-Saxon spirit" of adventure. Yet I do not observe that the Caucasian race has done much for the Caucasus. And I have never heard of an Anglo-Saxon who was worth his salt in the advance of mankind till the Anglo-Saxon adventurer fell in with a Christian apostle. And in this nation (to talk of what we see) I know, and we all know, that every step in the victories of this land has been hindered by the men who lived for themselves, by the liars and the thieves, the drunkards and the adulterers,—by those who lived for themselves and died for themselves. And we know that success has come, light in the place of darkness, truth in place of falsehood, where men lived to the glory of God, and chose to enjoy his enterprises forever.

In the future here is our hope, our effort, our prayer, that men may walk with God as they have never done. He will reveal himself to them as they have never seen him nor heard him. The humanity of God, the divinity of men, assert themselves.

And, lo! his kingdom comes, and earth becomes a part of heaven.

[No. 203]

THE POWER OF AN ENDLESS LIFE

BY

REV. PAUL REVERE FROTHINGHAM

BOSTON

AMERICAN UNITARIAN ASSOCIATION

THE American Unitarian Association is the working missionary organization of the Unitarian churches of America. It seeks to promote sympathy and united action among Liberal Christians, and to spread the principles which are believed by Unitarians to be essential to civil and religious liberty and progress and to the attainments of the spiritual life. To this end it supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes, sells, and gives away books, sermons, tracts, hymn-books, and devotional works.

Tracts descriptive of Unitarian principles, doctrines, and methods, are sent free to any who desire to know what Liberal Christianity stands for and works for. A list of these free tracts will be sent on application. A full descriptive catalogue of the publications of the Association, including doctrinal, devotional, and practical works, will be sent to all who apply. All religious books by Unitarian authors are kept on sale, and will be sent on receipt of price. A list of such books, with prices, will be furnished upon request.

The Association is supported by the voluntary contributions of churches and individuals. Annual subscriptions of any amount are solicited. Address communications and contributions to the Secretary at his office, 25 Beacon Street, Boston, Mass. The following is the simple

FORM OF BEQUEST.

I give and bequeath to the American Unitarian Association, a corporation established by law in the State of Massachusetts, the sum of.....dollars.

THE POWER OF AN ENDLESS LIFE.

"The power of an endless life."—HEBREWS vii. 16.

THERE could be no better commentary on these words of the apostle than the wide-spread importance and general signifiance of Easter Sunday. When the sceptic and the unbeliever undertake to persuade us that the thought of immortality has lost its hold upon the human mind, we have but to call attention to the joy and hope and cheer which go to make the Easter Festival the most wonderful and glorious in all the year. What charm there is, what poetry, what suggestiveness, in the dim yet radiant mystery of the day! Then the churches of all faiths are crowded, and many a man, and woman, too, who has not sought the atmosphere of public worship in the twelve-month past, comes forth once more to share the promise of the Easter message.

And what is it that accounts for this,—for these crowded churches, these surging multitudes of people who soon with eager, happy faces will fill the city streets, and bring a new light into all our various homes? What is the meaning and the magic of it all?

The answer is a very simple one. It is "the power of an endless life." On Easter Day, as on no other in the course of all the circling year, we feel ourselves immortal. Life is now triumphant. Death is conquered. The grave is not the end of all. Angel influences fill the air. Descending from on high, they

roll away the stones of doubt and grief. They say to the saddened soul and darkened heart: "Why seek ye the living among the dead? He or she whom you have loved and lost is not here, but is arisen, and is gone before you into new and higher life." That, of course, is the triumph-note and the glorious burden in the song that once again is taken up and made to echo everywhere. For the world itself keeps Easter Day, and in bursting seed and opening leaf and refulgent flower we find a world-wide prophecy of life to come.

The Power of an Endless Life! I want you to consider with me exactly what the nature of that power is. Let us take some earnest thought together of what the value is of believing in a life to come when this life here is past,—the value, I mean, to human beings in general, to the race as a whole, and to each of us as individuals who have duties to discharge, and burdens to bear, and losses to meet, and failures and sorrows to encounter. We will not seek in this connection to justify the faith, nor yet to prove the solid nature of the ground on which it rests. We will not consider even the probabilities of its being true. It will be enough to estimate its value and the practical worth it has for living, thinking, toiling, hoping human beings whose eyes behold the heights which their feet are ever restless to attain.

In the first place, let me say—though I wish to dwell upon the point for a moment only—that I cannot in the least agree with those who claim that if death ends all, then duty loses its entire force, and love is a mistake, and the whole world robbed of higher meaning and divine intention. As well might you say, I cannot and will not enjoy these flowers which

to-day are blooming in so fair a beauty, because in a few brief days they will fade and wither and be thrown away. The flowers are beautiful, a marvel of delicate design and wonderful construction, no matter how long they last or what becomes of them when their glory has entirely departed. They give expression to God's life in Beauty, irrespective wholly of their power to endure.

Or, again, to argue as so many people seem inclined, were as though a man should say, I cannot enter into all the joy and privilege of this spot where I am stopping, because in a few short days I must leave the glory of the mountains and the wonder of the sea, and go back to all the dismal darkness and the dreary turmoil of the city street which forms my home. The wiser and the better, as the actual way in life, is to enjoy the glories and the privileges while we may, being thankful for the little of them that is given us.

And so it is with life itself. If God in his wisdom has nothing more for me out there beyond the silent limits of the grave, if there is no more consciousness and no more joy and love and opportunity to struggle and aspire, I still will thank him for the fair earth that I here have seen, for the wonder of childhood and the mystery of manhood and the power and capacity to know and trust and hope. For these in themselves are good and glorious, no matter what has gone before or what may ultimately follow after. If they are not all that we have wished and dreamed of, at least they are vastly more than most of us deserve, or have given evidence of knowing rightly how to use.

And this, if true of life itself, is likewise true of Duty, which lends to life its greatest dignity and power.

There have been many wise and very earnest men who have said with the apostle Paul: "What doth it profit me? If the dead are not raised, let us eat and drink, for to-morrow we die." Luther said this, claiming even that belief in God himself was impotent except when coupled with the confidence in life to come. Doubtless there are many, too, who argue in the churches thus to-day. But, to my mind, no mistake could be much more profound. "Though there were no heaven, and no God to rule the world," I feel like saying with the ancient Hindu teacher, "virtue would be none the less the binding law of life, for it is man's great privilege to know and serve the right." And so I feel like crying with the modern prophet: "Hath man no second life? Pitch this one high." For we do our duty, or we try to do it, we help the helpless, serve the wretched, and hold to justice, honor, and the truth, not because another life is waiting for us, and surely not because we look for some reward; but because there is something telling us we *ought* to do so. It is Life to act in ways like these,—life, I mean, at its highest, best, and most complete estate.

But let us turn from thoughts like these, in which there is little inspiration or real profit; that we may find the need and feel the value of the mighty message which this glorious day would bring us each.

The Power of an Endless Life!

First of all, it is a power of this belief that it reminds us of the largeness of the world, of the immensity of the scene of things in the midst of which we live and move and have our being. It suggests in a forceful, beautiful and helpful way the fact that in the "Father's house are many mansions,"—not rooms merely, chambers to sleep in, spaces for rest and peace and

enjoyment, but "mansions," dwelling-places for the spirit, where love shall claim its own again, and growth continue, and truth be sought and found, and the failure and the suffering here become forgotten and redeemed in new attainment, deeper joy, and endless satisfaction.

In every other respect the world is large enough. It has sufficient resources to meet the needs of human beings and to answer them as they arise. Man has no hunger and no thirst, no desire of the senses, and no craving of an outward kind which the world is not equipped to satisfy. There is food provided for the body, there are objects of affection for the heart, and mysteries for the mind to search out and explore. Our eyes love beauty, and God has clothed the lily of the field in glory far surpassing Solomon's. He has draped the very sky with splendors both by night and day, and He flings a new and wondrous carpet down each spring across the wide floor of the cold and silent earth.

And so we feel it will be as regards this deepest craving of man's soul for life. Its very presence with us seems a promise of fulfilment. As we ponder on the dream and weigh the hope, we feel its silent power. The world itself around us seems to expand. We are reminded of how much there is that we cannot know, —such depths of mystery, such wealth of unused power, such spaces for the spirit to explore. Yes! it is a power of the endless life that it fills us with a keener consciousness of the greatness of God's world in which we live.

More distinctly still, however, it does this same thing for ourselves. It exalts, that is to say, it glorifies, it increases our respect for, human nature.

Great hopes are for great souls, as Dr. Martineau well said; and the very fact that men and women since the earliest times have dared to think themselves deserving of another life serves to strengthen the belief in human dignity and worth. The spiritual vision implies a spiritual being. And, in a world where so many things conspire to remind us of our littleness and weakness, this must surely be accounted a mighty function for any faith or expectation to perform. Day by day we cannot get away from the many infirmities to which the flesh is heir. We feel our limitations: we are made to suffer on account of ignorance and blindness. In the face of Nature's mighty forces, and confronted by the endless reaches and immensities of Time and Space, we cry out in the silence of our separate souls: "What is man that thou art mindful of him, and the Son of Man that thou shouldest visit him? Behold thou hast made his days as it were a span long, and his age is even as nothing in respect of thee."

Into the midst of all this disenchantment and self-depreciation comes the thought, however, of the immortal life,—of something in us all that death cannot destroy nor the grave hold captive, nor time look down upon in mockery. And, lo! the balance is restored, and life takes on new meaning and responsibilities. Though the world and life are not deprived of dignity and meaning when left without this thought, they assume new value and impressiveness when it is present with us.

But the power of an endless life has further reaches still in this direction. Not only does it add to the meaning and the dignity of life: it is needed and effective, too, in lending life an aspect of *completeness*

and *maturity*. Without it there is often no fulfilment, no sense of destiny attained, of powers utilized, of capacities employed and promises redeemed, of justice done and purposes accomplished. Some of you, no doubt, have visited the famous town of Avignon in the southern part of France. It is built beside the river Rhone, whose turbid waters hurry past which had their distant birth far up among the Alpine snows. In that little city certain of the mediæval popes were forced to live when their power for a time had waned in Rome. They built a mighty palace there, and laid broad gardens out upon the hill, which bear a close resemblance to the solemn Vatican at Rome. But the historic interest of the place is not centred solely in the palace or the gardens. As the tourist looks down on the waters of the winding river, his gaze is fastened on the famous "pont coupé," as it is called,—the broken or the interrupted bridge. Far out it runs, with graceful arch and solid masonry, until it reaches the very middle of the stream. But there it stops, and there it stands, where it has stood for centuries,—an incomplete and interrupted piece of work. But all its lines and every feature tell the story. *It was meant to reach the other shore.*

And is not that an accurate and faithful picture of this thing we know as life? Human life would often seem an incomplete and undeveloped thing unless it has the power to reach across the deep, dark stream of death.

In saying this, I do not simply have in mind what we are called upon to see so often; namely, the career that is cut off in its very prime, the work that is brought to an earthly close before it is hardly well begun. This, indeed, calls out for another shore to

be attained where opportunity shall be renewed and activity continued and noble powers put to noble uses. The short life here, the interrupted course, the defeated promise, make us feel the absolute necessity for something in the realm beyond death's river, where youth shall reach on to maturity, and power, talent, genius, find the room they need to be developed and perfected.

Much more than this is true, however. For, in the deepest sense, *all* life, or nearly all, is incomplete, and seems to predicate another world. Human nature bears the evidence of having been designed to find fulfilment elsewhere. Those who reach the highest often ask for such fulfilment, and those who struggle vainly clearly need it. When Michel Angelo died, he left behind him in his studio *unfinished* works of art which far outnumbered those which he had found the time and strength to finish. Goethe, with all his wealth of extraordinary learning, breathed a final prayer, with feeble breath, for greater light to come; and a French philosopher the other day, on finding that the end was near, was heard to sigh that he had work planned out for at least two hundred years.

Then, too, we cannot well be negligent of this, that the very lines and structures of our natures—the arches of our hopes, the whole direction of our aims and progress,—seem, as with the famous bridge, to indicate completion elsewhere. As men and women, we have longings and desires that nothing finite wholly can content. We have spiritual natures, and we live in a material world. We dream of eternity, and must take incessant note of time. We crave far higher than we reach, and gaze beyond the utmost limit of our powers to attain.

When you see laborers digging deep and laying wide and firm foundations, you know that the building which has been designed to rest upon them will be proportionately large. If you go down on the busy shore which slopes away to the quiet river, and measure with your eye the mighty keel which workmen carefully have laid, and look up at the giant ribs which heavy planks are closing in, you may not know precisely what the nature of the vessel is which is being built. You cannot tell, perhaps, what her rig will be, nor the kind of cargo she is meant to carry. But you do know this: that she is not being built for inland traffic nor mere harbor use, but to meet the ocean's waves and storms and to reach some distant port in safety. Thus, too, it is with life as it stands related to the world around us. Something beyond is clearly hinted at, and something generous and large. We cannot measure it nor understand precisely what it is; but it makes life seem a nobler and completer whole, and in the contemplation of it there is satisfaction.

The Power of an Endless life! What shall we say, in closing now, of its power to console and cheer and bless and strengthen? Ah! what need be said, except to point you, as I did at the beginning, to the joy and hope and radiant power of Easter Day itself. How it acts to hearten and inspire all! The youngest feel it, and the oldest know the welcome sunshine that it pours among the lengthening shadows which the years have brought. Exactly what our life would be *without* this power none of us can say; but what we find it when the faith is vital, and the trust assured and firm, we all have often seen. It lulls to rest the sobbing child of warm affection, tossing on the pillow of despair. It soothes the vain and angry thoughts that

rise in hot rebellion at the losses and the partings of the world.

Do you remember what the explanation was that the ancients gave of the bright phenomenon of nature which appears upon the very clouds of heaven when the storm has passed? It was called God's bow of promise,—the token of his covenant with man. It was said God placed it there when men had just passed through a bitter and a hard experience of loss and pain, to give assurance that they nevermore would be forgotten, but might look above for help. "And it shall come to pass," said God, "when I bring a cloud over the earth, that the bow shall be seen upon the cloud."

O blessed thought and happy harbinger of good to come! Thus everywhere God's bow of promise shines. It arches with the glory of the spring above the dark, cold grave of winter. It tells of new life springing out of old, of truth that ever triumphs over error, of goodness rising out of evil, of Immortality when Death is past.

That is the Power of an Endless Life, and that the message of each Easter Sunday! Alas for him who does not feel it:—

"Alas for him who never sees
The stars shine through his cypress-trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned in hours of faith
The truth, to flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own!"

[No. 204]

IS THERE A RIGHTEOUS GOD?

BY REV. THOMAS VAN NESS

BOSTON
AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street

AN ANSWER TO A LETTER.

The subject to which I call your attention this morning came to my mind after receiving from one of my parishioners the following letter in reference to last Sunday's sermon:—

BOSTON, MASS.

MY DEAR MR. VAN NESS:

That sermon of yours was all very fine and beautiful, but I find it mighty hard to believe. Why, if God is what you say he is, then how do you reconcile to any such theory of a God of love and justice the terrible wars that still go on in the world? How do you account for the terrible crimes and murders about which we read in the newspapers? It does not seem to me as if there is any law or order in this world which you can call divine. No, I can't understand it. Why, just look at it. Do you mean to tell me that the so-called "best people" all got their money through honesty? Not a bit of it. Rascality and trickery triumph most of the time. Oh, you needn't say that these sleek rascals suffer the anguish of conscience. They don't. No, not a bit of it. Look at their satisfied faces, look at their oily smiles. No, they eat and sleep with a good conscience or no conscience at all, I don't know which. I tell you the preacher's theory is all good enough, but we people who sit in the pews think there's a lot of mere luck and chance in this world and the good are mighty lonely.

Yours very truly,

———.

IS THERE A RIGHTEOUS GOD?

"In thee, Lord, do I put my trust; let me never be confounded."—*Te Deum.*

"Show thy marvellous loving-kindness, O thou that savest by thy right hand those that put their trust in thee."—PSALM xvii. 7.

IF there is a righteous God, who is all-powerful, should there not be in this world something like a righteous society? If there is a God who hates evil and loves purity, should there not be some recognized punishment dealt out to those who commit wrong, and are licentious and wicked? If there is a God of justice, then should there not be some adequate compensation for those who toil and sweat and agonize? Questions like these and numerous others of a kindred character soon come to the man or woman of a religious nature who in childhood has received a Christian education. On the one hand is the ideal of a pure, loving, and righteous Deity, on the other hand the facts of life, which seem to point conclusively to disorder and sin and, in many instances, to the triumph of the dishonest and cruel. What shall we say? Shall we deny the existence of disease and pain and misery? Shall we shut our eyes to all horrible crimes? Shall we affirm that the outer world is illusion, but a passing dream, and agree with the poet that all discord is harmony not understood, all partial evil universal good? More, shall we go to the extreme of logic, and assert that in spite of the evidence of our senses, in spite of all the experiences of human beings, nevertheless the real fact is, that whatever is is right?

I do not know how it is with you. You may find consolation in ignoring the facts, in asserting that all is good and that there is no evil, but I for one am not willing so to do. I recognize very clearly that there is pain in the world, that injustice and cruelty are sometimes triumphant and that innocence and goodness are often no match in the every-day struggle with wickedness and dishonesty.

It gives me no help to be told that the mystery of human life is unsolvable. If there are no answers to these perplexing questions, why do they obtrude themselves? If there is no reason manifested in the government of the world, then why am I endowed with the sense of reason and justice? I wish, therefore, to examine a few of the difficulties which beset my friend's faith, in the hope that such examination may shed some light on a supposed dark pathway.

First, then, as to this outer world,—this world of atom and molecule of force and form and changing phenomena,—what of it?

It stands to reason that in such a world particles of force cannot be allowed to move by mere chance or whim without definite rule of action.

We recognize that a railway crowded with traffic must be managed by the strictest discipline. Each train must move on a certain specified moment, and not at the caprice of the engineer; each signal switch must answer to definite electrical impulses; each telegraph operator must forward instructions without delay or abbreviation. In short, there must be one controlling will throughout the whole system,—the will of the train-despatcher. That will must control brakemen, conductors, station masters, and engineers, and at the same time control the movements of all inani-

mate objects, such as freight cars, passenger trains, locomotives, signals, and the like. Otherwise there is sure to be wreck and disaster.

Surely, in so grand a combination of forces as compose this world, in so stupendous an arrangement as is this universe, there must be equal order and exactitude. No particle, no atom, must be allowed to slip or wander from its place. If each does not move according to some specified law, there will come, sooner or later, an overwhelming catastrophe. This being so, we find each substance, each element, obeying a rule which it did not make, but which holds it to unswerving obedience. The magnetic needle turns to the north. Solids immersed in liquids are buoyed up by a force equal to the weight of the liquid displaced. Water boils at 212°, freezes at 32°, and so through the long list of definite and known ways of natural action. Knowing these modes of action, we can count upon them with perfect assurance. A man trusting to the law of gravity is safe in building his house in a certain part of the city. He does not expect to awake in the morning and find his home a hundred feet up in the air or removed to the side of a mountain. Trusting to the working of the electrical current, he is confident that he may generate power and light if the right conditions have been complied with in every particular.

Now if God is one and not divided, then moral law, unswerving, absolute, prevails in the spiritual universe, even as natural law does in the physical universe. Does it? Here is the point where our faith staggers, here is where we are not quite sure; for, in spite of our desire to believe, we see so much unrighteousness and disorder that we cannot but doubt.

This unrighteousness and disorder is not confined to our own limited sphere. If it were, we might reconcile ourselves to it by imagining that in other and more favored parts of the world purity and justice are more influential; but the newspaper and the magazine tell a different story. They tell us that the wicked everywhere apparently escape the penalties of wrong-doing. They show how evil and vulgarity seem to succeed in spite of all the forces of righteousness, until at length we turn from the forbidding picture almost in despair. "How," we say, "can such injustice and confusion, such inequality in society, be reconciled to the idea of a God who is a God of order and justice?" That is the question. It is a question that cannot be intelligently answered until we clearly realize that in the spiritual realm men must not be coerced and compelled as are physical atoms, but be granted a very large share of personal freedom, to think, to choose, and to do practically as they wish.

I repeat, human beings need to be given a large share of personal freedom, if ever they are to develop into moral beings.

What is meant by a moral man or woman? Why, one who, if he or she had so desired, could have been immoral, but instead chose to be true and virtuous. In other words, if character is to be developed in you or in me, then we must have the liberty to decide ourselves what we will do. Consequently, if we are granted freedom to do right, it follows, does it not, that such freedom involves the possibility of doing wrong?

God Almighty cannot make you righteous against your will. Why? Because virtue consists in the free choice of righteousness. Therefore, if this is a world

not made up of slaves, not composed of mere automatons, then you and I direct our affairs according to our own best desires or according to our own wicked and passionate impulses.

If we do largely direct affairs, if we can think and act uncoerced by the Almighty Power, it stands to reason that every act of ours or every act of our neighbor is not a good act. No, far from it. Injustice and cruelty can hold the stage, and often do hold the very centre of the stage, against all the powers of righteousness.

The violence, the cruelty, shown by a Duke of Alva in Holland, the burning at the stake of numerous men and women by Spanish Inquisition, was not the victory of the good. Far from it,—very far from it. It was the victory of the base and brutish. Think, too, of the many hundreds of nameless martyrs who suffered in the Roman arena, of the many hundreds who in Russia have been driven into exile, whipped, chained, imprisoned in deadly prisons or equally deadly mines. Even in our own land the passionate howlings and disorderly acts of the pro-slavery mobs in New England, the breaking up of abolition meetings, and the unjust treatment accorded to Wendell Phillips and Garrison were certainly anything but victories for the right and the true. Does all this mean that God is mocked, that he cannot carry out his divine purposes? Does it mean that, while there is order and precision in the physical world, there is none, and never can be, in the realm of human beings? On the face of things it may look that way, a superficial glance might give one that impression; but more careful observation, closer study, will show the error in such a mode of thinking.

Law and freedom are not irreconcilable terms. I know a place where men do not smoke nor drink, where they are industrious and orderly, where they rise on time and go to bed on time, where there are no differences of rank nor station, and where the table of the one is as well served as the table of the other, where on Sundays in the most prompt and decorous manner they one and all go to religious service and maintain correct behavior, taking part in unison when hymn or liturgy is announced. That place is the Colorado Penitentiary at Cañon City. Law reigns there. It is the law of compulsion, of the shot-gun. No personal liberty is allowed.

I know of another place where there is equal law. Nevertheless, men smoke and drink, many of them to excess, some are quarrelsome and disorderly, others lazy and dishonest. The greatest differences of rank and station exist, and on Sunday, in place of attending church, a large number go to bicycle races, picnics, baseball games, or indulge in lively and vulgar frolics.

In this second place there is freedom with law.

That second place is Boston. What shall we say? Which is the better method?

Is God's method like that of the penitentiary where we must be good and obey, whether we will or not? No. Is God's method like that of a modern American city where, although there is law against crime and disorder, nevertheless the law-breakers are many and punishment is neither swift nor sure? No. God's method is not the method of compulsion, neither is it the method of lawlessness and license.

Every infraction of the moral law is certain, sooner or later, to meet with its punishment.

The breaking of the moral law does not prove that

there is no all-embracing rule of righteousness. What, however, is inconsistent, if it be allowed, is the escape from consequences. Is there such escape? It appears as though all around us were persons who have sinned and who have eluded the consequences of wrong-doing. They seem to be enjoying all the fruits of prosperity and respectability. What of them?

Do they ever suffer the penalty?

Yes; for no sin really goes unrebuked, and no sinner ever escapes the consequences of his own wrong-doing. He cannot. Why can he not? Because he is punished, not for his sins, but by them. The reason why we fail to appreciate this fact is because we are always looking to see the sin punished in some outward and temporary way. Far more terrible than that, the sin is always punished in some inward and permanent way. What do I mean? I mean that we always expect to see punishment come to a man,—in reality, it comes *in* a man. We expect to see him lose his houses and his lands and his civic honors. He may or he may not; but one thing is sure,—each day that he engages in sin he loses something of his spirituality, something of his fine perception, of his sensitive conscience, of his ability to enjoy the true and the good. He descends the plane of spiritual existence, approaches once again nearer and nearer the plane of the brute, approaches nearer and nearer to the automatic state where instinct and passion and gross habit rule him, becomes inwardly a Mr. Hyde, though outwardly he has the fair front of a Dr. Jekyll. In short, the condemnation pronounced against him is that he shall lose soul in exact proportion to his sin. . . . If he persists in unrighteousness and unholy ways, then a terrible night is sure to come when the decree shall go

forth, "This night shall thy soul be required of thee." After that what is there left?

We said that the riotings of roughs during the days of the abolition excitement, and the attempt to break up anti-slavery meetings in Northern cities, were the triumph of wrong. Yes, but only the temporary triumph. In the end, even through them and largely because of them, came free discussion,—the sacred right of free speech. We spoke of the cruelty of the Spanish rule in Holland, but that cruelty aroused the blood of Protestantism, drew the reformers together in a strong confederation, and eventually led to the freedom of the land and the establishment of the Dutch Republic, which for so many years was the European bulwark of religious and civil liberty.

And he who does right, shall not he himself be rewarded?

He is rewarded, perhaps not in the way we expect, —that is, in outer ways,—but in inner ways.

Emerson has said, "For everything you have missed you have gained something else."

If this be true, then certainly a cramped, hindered life may well be worth the living.

If I could show you this morning that invalids, slaves, prisoners of poverty, exiles, men and women chained and limited by adverse circumstances, have obtained their reward,—by being able to do the best work of the world,—possibly it would strengthen your faith in a moral order, and a compensation to those who seem deprived of blessings. I think such a thesis not impossible to prove, for at once such names occur to me as the slave Epictetus, as the exile Dante, as the blind man Milton, as the prisoner Bunyan, as the invalid Stevenson, who wrote in his diary, "I have

not had a day of real freedom from pain for fourteen years."

A man or woman undertakes to do his or her best in life, to stand for the truth, to be honest, kind, industrious, and painstaking. Such a person in a world of moral order ought to have his or her reward. What we often see is such a person experiencing discomfort, poverty, neglect, and years of hard work. Very well, as I said before, if such is the fact, let us not ignore it. What do we expect? Do we expect to see such a person rewarded with gold chains and easy-riding carriages? Do we expect that after a certain number of years such a person ought to be exempt from work and be given a large roll of one-hundred-dollar bills? My friends, there is but one legitimate reward of life, and that is increase of life.

What is the reward of learning one's lessons? As has been truly said, the reward is "not marks or praise or a college degree, though these may result: the true reward of learning one's lessons is the added power to learn other lessons. The use of capacity develops capacity." What is the reward of taking physical exercise? It is not in being given a professor's chair, not in being hailed as a great musician. No. "The athlete who seeks physical strength gains physical strength," not æsthetic insight, not something else.

What is the reward in keeping your temper? Does the reward come in being elected president of a college? No. Or governor of a State? No. The reward of keeping your temper is in the increased power of self-control. What is the reward of doing your duty as well as you can? It is the increased ability to do your duty.

What is the reward of telling the truth? Not houses and lands, but keener vision to see and know what is

the truth, and greater readiness to tell the truth on other occasions. In short, the reward for right living is greater ability to think right, choose right, do right. The crown that is promised to one who lives right is not a crown of diamonds and gold: it is a crown of life. Just as punishment for evil-doing means a narrower and narrower horizon, a less and less ability spiritually, a greater and greater loss of freedom, and eventually a slave's subjection to passion and habit, so the reward for right-doing means an ever-expanding horizon, a greater and greater growth in ability and power, and the breaking of the bonds which hold one to passion and habit, a coming forth into the glorious liberty of the sons of God.

. . . Jesus in the Garden of Gethsemane did not deny the facts of life. He did not commune with himself and repeat over and over again some formula, which might act like a soporific upon his brain and make him believe that Pilate was good, and the high priest good, and the Sanhedrim good, and Judas good, and everybody good, and in reality there was no evil, and consequently no pain and no shame and no agony. No, not at all. He did not try to get rid of the facts by ignoring them, but by overcoming them.

"Father, if it be possible, oh, if it be possible, let this fearful cup pass from me." That is the soul's cry. It is the cry of the mother when the child's life seems ebbing away; it is the business man's cry when his honesty leads him apparently to bankruptcy; it is the woman's cry when her conduct is going to be misunderstood, and she fears averted looks and the loss of friends and the scandalous head-lines in the newspapers.

In spite of this agonizing cry the evil is not taken

away, the cross looms up dark and sombre in the distance, and between is that awful via dolorosa to be trodden, minute by minute and hour by hour.

While the sin and the evil and the wickedness are all there and must be met, yet strength to meet them is given. "When I am weak, then am I strong"; when I rely no more on self, but on the Divine Power, then am I able to resist; when I can say, "Not my will, but thine be done," then in that moment am I conqueror.

Yes, the problems of life are tragic. It is cowardly to lessen their blackness, unsympathetic to deny them when a friend is perplexed by them, idle and foolish to evade them. They must, however, be studied, not alone, but as a part of a vast, grand, comprehensive movement looking to the making of divine sons and daughters out of human, passionate, self-willed men and women of earth.

One morning at Rugby a boy came to Dr. Arnold. In his face was dissatisfaction and distress, as he poured out to the sympathetic head-master his feelings in regard to the difficulties of his lessons and his inability to understand them. The doctor did not argue, he did not try to explain: he simply put his arm around the student, drew him up closely, and then, looking down into the boy's eyes, he said with that peculiar tenderness which was all his own, "My dear boy, I cannot make you understand now of what use these things will be to you, but you know that I am your friend."

In like manner Jesus of Nazareth speaks to us to-day.

I cannot make you fully understand misery and sorrow and wrong doing and death as I now understand them, but I can show you what the heart of God is

toward you, blazing. burning, revealed even in the darkest moments in all the white intensity of Almighty wisdom and love. If you can see that, can you not trust and wait?

As we look back nineteen hundred years and watch that figure walking through the streets of Palestinean towns, walking through the lily-grown fields, we remember that he seemed to have no chance, no home. He was a friend to the blind, the dumb, the sinner, the outcast, the smitten. Nevertheless, he had to stand in the blackness of darkness, reviled, persecuted, deserted, whipped, punished, nailed to a cross, and at length in the hot blaze of the Syrian sun dying like a common thief and malefactor.

In spite of it all he could say of his enemies, "Father, forgive them, they know not what they do," and again, "Into thy hands, O God, I commit my spirit."

Is it not enough? Can we not wait? Can we not say, "Lead thou me on"? "In thee, O God, do I trust."

Our Faith.

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

Typical Covenant of a Unitarian Church.

In the love of the truth, and the spirit of Jesus Christ, we unite for the worship of God and the service of man.

Our Declaration.

(*As expressed in the By-Laws of the American Unitarian Association.*)

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity; and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose."

(*As expressed by the National Conference of Unitarian and Other Christian Churches, at Saratoga, N. Y., in 1894.*)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

"The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this Constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

THE American Unitarian Association is the working missionary organization of the Unitarian churches of America. It seeks to promote sympathy and united action among Liberal Christians, and to spread the principles which are believed by Unitarians to be essential to civil and religious liberty and progress and to the attainments of the spiritual life. To this end it supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes, sells, and gives away books, sermons, tracts, hymn-books, and devotional works.

Tracts descriptive of Unitarian principles, doctrines, and methods, are sent free to any who desire to know what Liberal Christianity stands for and works for. A list of these free tracts will be sent on application. A full descriptive catalogue of the publications of the Association, including doctrinal, devotional, and practical works, will be sent to all who apply. All religious books by Unitarian authors are kept on sale, and will be sent on receipt of price. A list of such books, with prices, will be furnished upon request.

The Association is supported by the voluntary contributions of churches and individuals. Annual subscriptions of any amount are solicited. Address communications and contributions to the Secretary at his office, 25 Beacon Street, Boston, Mass. The following is the simple

FORM OF BEQUEST.

I give and bequeath to the American Unitarian Association, a corporation established by law in the State of Massachusetts, the sum of.....dollars.

[No. 205]

THE UNITARIAN PURPOSE

BY

HOWARD N. BROWN

AMERICAN UNITARIAN ASSOCIATION
BOSTON

Our Faith.

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

Typical Covenant of a Unitarian Church.

In the love of the truth, and the spirit of Jesus Christ, we unite for the worship of God and the service of man.

Our Declaration.

(*As expressed in the By-Laws of the American Unitarian Association.*)

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity; and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose."

(*As expressed by the National Conference of Unitarian and Other Christian Churches, at Saratoga, N. Y., in 1894.*)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

"The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this Constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

THE UNITARIAN PURPOSE.

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—MATT. vi. 33.

It may be profitable to go back for a moment to the beginning of the movement in Christian history which bears the Unitarian name, in order to see what we can find that appears to be most central and vital to its existence. For both the friends and the critics of this small body of ours have often seemed some distance astray in their endeavors to give a reasonable account of its traditional purpose and intent; and names in this world seldom provide any real clew to the character of the person or thing to which they are applied.

The name in this case might imply that our church existed chiefly for a dogmatic end; but the name was not chosen by those who now bear it, and to many of the greatest members of our household of faith, like Dr. Martineau, it has seemed unfortunate. Because the real genius of Unitarianism, if we go back to its beginnings, is essentially undogmatic; and never for a moment, in those days, did it wish to establish itself upon the basis of any dogma whatever. It is ridiculous to think of the early preachers of this faith of ours as having a new set of speculative opinions which they undertook to plant in place of other beliefs that they aimed to destroy. Their preaching was rather characterized by

a most eloquent silence on all such controverted questions. They conceived that they had something to say vastly better worth talking about. Their whole purpose was very little theoretical and most eminently practical. They really had no warfare to wage on anybody's belief, save as points of doctrine became involved in this practical end.

It is worth while to notice what the world said of them, because the world, in its way, is a very shrewd observer. On matters of weight and moment it is apt to have a feeling of what is the real heart of the question not very much at fault; and its comments often strike very close to the key of the situation. Now the thing most frequently said of Unitarians when their new enterprise first challenged the world's attention was that they were most excellent, moral people, but that they lacked religion; and this judgment, according to the general meaning of the words employed, was entirely just and true. They were good people, morally,—as good as the world has ever seen,—and of what was then popularly supposed to be religion they made a distinct point of possessing rather a scant supply.

They had become aware of a certain unprofitable and even dangerous extreme into which religion, by reason of the very strength and sublimity of the sentiments it creates in the heart, always tends to run. They saw that Christianity all about them had gone too far in certain directions, and they meant to correct this extravagance, in themselves at least, by increase of emphasis upon the moral life.

The tendency that carries so much of the world's faith to what is in many respects a false position if we will take the trouble to think of it a little,

is easily understood. Religion, if it means anything, means trust in God, dependence upon his will, and reliance upon his almighty power. Now the instincts of the human heart which incline it to seek this spiritual aid, and dispose it to rest upon this divine guidance and support when they become an active force in the life of men, are among the strongest impulses of our nature. And therein lies the danger, when they are given entire and unquestioned sway; for they sometimes overshadow the moral life as a vigorous tree casts into the shade and robs of vital sunlight the fruitful bush planted by its side. It is good that we should trust God,—so good, so satisfying, so full of deep peace and content, that for the truly devout mind there is always risk of carrying its trust too far.

Conceive how it might be with the relations between parent and child in any of our households. Here, let us say, is a son who deeply loves and honors his father. He is profoundly grateful for all that his father's affection has bestowed upon him. All his study is to do exactly what his father wishes, and he will take no step whatever without seeking to know his father's mind. Now is it not plain that in this dependence upon the superior will, however beautiful and praiseworthy it may be, there is some peril to the younger mind? Can we not imagine a wise father who finds his son thus clinging fondly, even in mature life, to the hand that guided his infancy, deliberately refusing to act any longer as mentor and oracle, in order that the son may be forced to decide some questions for himself? It is not good for any human being to be forever in leading-strings that relieve him of all responsibility, and leave no room for his own initiative, though the

wisdom which thus supports him be the very highest and the best. In the education of our children we are careful to provide a training which teaches them, more and more, to exercise and rely upon their own judgment; for it can be nothing better than perpetual infancy when people merely obey the rule that is set for them to observe.

We mortals are often given to complaining because we are here left so much to ourselves; because so frequently, when we most long for it, we do not hear any voice bidding us turn to the right hand or the left, and must decide, by such scrutiny of the track as we can make, which is the path for us to take. But shall we think of the heavenly love as less thoughtful for our welfare than a wise parent for his child? And can there be any doubt that, if Heaven would answer all our questions, we should never in any respect whatever assume the guidance of our own steps?

They who devote themselves to works of charity soon learn how easy and how mischievous it is, by injudicious giving, to weaken the mind's powers of self-help. There is a spiritual mendicancy which perhaps lies at the root of all pauperism; and religion, though influenced by the best of motives, has been very guilty of increasing that defect. For, though we may be sure that God does not permit such aid to be given from heavenly sources as would leave his earthly children no adequate training in the exercise of their own conscience and reason and will, yet men are forever prone to imagine that they have found that degree of divine help, and this imagination is only less bad for them than the actual reality would be.

There have been people who thought themselves in constant communication with the spirits of their de-

parted friends, and who have undertaken to manage their business affairs not in accordance with the dictates of any prudence or sagacity of their own, but as these spirit friends should direct. I never heard of an instance of this kind that did not result disastrously. Almost as a matter of course, the pilot which God has placed at the helm of each life-bark closes his eyes and goes to sleep, being taught that the ship over which he is set to watch is to be thenceforth miraculously steered; and, alas! in many instances at least, the rudder is thus left to swing to and fro at the mere mercy of wind and tide.

There are people to-day who fully believe that it is God's good pleasure to keep their bodies perfectly strong and well, if only they are trustful enough, and never doubt his power. Is it not certain that the effect of this belief, wherever it spreads, will be to discourage those studies of the conditions of our physical well-being which have begun to yield great results, and to render the mind somewhat less watchful and careful in its observance of the laws of health?

Man, of necessity, puts his trust in God. He cannot live without some kind of belief in the friendliness and helpfulness of powers above himself. If we consider our weakness and ignorance, and the immensities that surround us on every side, it is no wonder that the world so grasps at any and every promise of divine assistance, or that, when it thinks it has found such help, it should be evermore prone to renounce all thought of self-deliverance. This, indeed, is what religion means to millions of human beings,—simply letting God carry the burden and direct the task. For what purpose was Christ sent, they will ask, if not to bring down to earth the grace which is our

help in time of need? Of what possible use is the church, save to help us get hold of the hand of God, that he may carry us whither we desire to go?

But there was something besides this in the mission of Christ. He came, it is true, to lead men to God; but it was with no intent that, when they had found the Father, they should wait supinely upon his mercy. He came to found a new kingdom, and to call men to a new life; not merely to rescue a race that was spiritually perishing from the dangers by which it was beset, but to put it to work with earnest and tireless heart for the moral and spiritual improvement of all earthly conditions. He taught his followers that kind of faith which looks to God as the faithful rewarder of honest toil. Take it for granted, he said, that things are so ordered as to bring an answer to all your needs, and then make it the first business of your lives to seek God's kingdom, to find and do his righteousness.

Now when the Unitarian movement arose, a century ago, it grew out of the feeling and perception that this part of the purpose of Christ had become obscured in the thought of the church, and was half forgotten. It was not so much an affair of false doctrine as of false attitude and emphasis. The church was doing very little to make this a better world, its one aim being to get souls successfully through the change of death into a better world hereafter. Its summons to mankind to rouse up and work to bring the life of God into the life of men, here and now, had grown feeble and faint. The common mind heard little from its pulpits of what man could accomplish, using divine agencies as Christ had given him both example and precept to do, but heard mostly of what God would perform for the soul which came to him

asking to be made rich with heavenly treasure. Practically, it had come about that the religious mind went to God, not so much seeking spiritual employment, that it might earn its livelihood, as seeking bread, that without labor on its part it might be fed; and that was the situation which early Unitarians meant to reform and amend.

The world made upon them incessant requirement for some account of their doctrines. What is your understanding of the scheme of salvation? it asked again and again. And they could only reply that they were not very much interested in such questions. We demand in turn, they said to the Christian world, that you partly leave off these discussions about the divine plan, and devote yourselves in more zealous fashion to doing some of the things that Christ said. They themselves, with an enthusiasm which had not been seen on earth for many generations, devoted their lives to works of practical philanthropy and reform; and in the course of a few years they founded all those great branches of charitable endeavor which the world has since taken up and which now promise so much good for future time.

They did all this, moreover, in large sympathy for the very people who accused them of much evil. No one ever complied more fully with the apostolic injunction to "speak the truth in love." They understood perfectly the depth and genuineness of the piety which filled the church, and spoke no bitter word against it. Religion, out of its very trust in God, had been betrayed into confidence that God would give bread without work; and no abusive epithet, but only the patient force of new example would teach a better wisdom. Altogether it was a company

of very remarkable and unusual men and women which laid the foundations of the spiritual fellowship that we have received from the past. Sagacious, broad-minded, clear-sighted, unselfish, and strong, they were as pure and able and useful as any equal number of people ever born into the world; and we cannot do better than cling to the spirit of their example.

The extremely modern mind is apt to think that they of that former time have been left far behind by reason of the new knowledge that has come into the world since their day. It is not so. This knowledge has to do for the most part with superficial and incidental things, and very slightly modifies the position they so heroically assumed. Some among us, being infected by the bad example of Christendom, which still makes so much of its battle of creeds, have wished to unfold a new standard of doctrine, and to summon a new army for intellectual combat under that banner.

But this is far from being a wise attempt. In the end it is almost sure to sacrifice everything that the fathers of our faith had gained. Practical righteousness now and always is man's supreme concern. As Christians, indeed, we are unworthy of the name we bear if by morality we mean nothing more than what is respectable in the common sight. But the righteousness which Christ taught, and which the mind lays hold of through faith in him; the life of the child of God here on the earth, who seeks to be perfect in his degree even as the Father in heaven is perfect,— this is the great business for which men ought to live; and neither the doctrines nor the practices of religion are entitled to much consideration, save as they shed light upon that problem or add strength to that endeavor.

Take, for example, the thought of Christ as it still appears to be held by many in the church, and as those who have been our teachers and guides would have that thought to be. To most Christian believers, perhaps, Christ is one who has saved them from spiritual shipwreck and death. Now there is nothing in our faith which calls upon us to deny the reality of the shipwreck, or to make light of the rescue which any soul believes to have been effected on its behalf. On the contrary, we are but shallow observers in this school of life, if we do not see how awful is the tragedy in which many human hearts are involved, and how great a thing it is when the endangered soul may feel that it has passed from death unto life.

But this we have a right to ask: Is it all you see and know of Christ that he has purchased redemption by his atonement for human sin? They who stand upon the breaking deck of a stranded ship do not care whether the life-savers whom they see upon the beach are short or tall, good men or bad men, in their private lives. All they care for is the fact that these men have the appliances for getting them safe ashore, and are there to use such means for that end. Being landed, they are of course profoundly grateful to their preservers who have saved them from a watery grave. But no one of them would think that because of this rescue he must take those hardy boatmen for his pattern and guide, to think their thoughts, adopt their manner of speech, and live the life by which they earn their daily bread. Yet in the case of Christ the great fact is that he was providentially raised up to be the light and inspirer and guide of a new and heavenly life. No matter how real the rescue effected through him from some primal curse that rested upon the sons

of Adam, the one consideration which can make that rescue seem worth while is that men should most earnestly devote themselves to following Christ's steps along the path of his higher life.

It used to be said of Unitarians that they had no Christ, because in their speech little was heard of being saved through him from everlasting torment. To those who made this charge, such salvation was practically the whole story of the Christian life. But the Unitarians had a Christ of immeasurably greater worth to themselves and to mankind than any of whom their accusers conceived; one who walked before their eyes in a pathway of unclouded light, close to the splendors of Deity, and who drew their very hearts after him to attempt something of the same sublimity. No more complete justification of their attempt to lift up in the common sight that divine man whom God sent to be a pattern of the perfect and complete humanity than the judgment recently pronounced from a distinguished orthodox pulpit, that the worship of Christ based on anything save his moral perfections is dangerous. Put that saying into positive form, and it represents exactly what this movement of ours stands for in religious history; that is to say, the worship and the cultivation of the moral perfections of Christ.

At least one may be sure that this is what Unitarianism meant in its origin, and I think no later counsel has been able to teach it a higher wisdom. Some people, no doubt, would be better pleased with a school of ethical culture which bore no distinctive name of any saint or hero of the spiritual life. But perhaps such people do not realize how different the ethics of the gospel are from the classic forms of the best pagan

life, or have not sufficiently allowed for the advantage of having the world's ideal embodied in one strong and beautiful personality, which can be held supreme over abstract definitions. At all events we have reason to say that there is slight hope of founding any permanent line of high spiritual endeavor much outside the course of the great stream of Christian belief and tradition; and, therefore, the purpose of our spiritual forbears to make that stream signify, above everything else, worship of the moral perfections of Christ, appears to me one of the loftiest and most far-reaching designs ever conceived of by the religious mind. There are many signs, too, that a hundred years of effort in this direction has been by no means labor in vain, and that great forces of spiritual development are now working everywhere to the same end.

In one respect alone should I be disposed to think that the men and women of this time had made substantial gain over the founders of our religious fellowship. As one reads the lives and letters of those who were at the front of that earlier generation, one is aware of a degree of watchful, strenuous, spiritual culture somewhat alien to the spirit of our own age. People then studiously and continuously disciplined not only their conduct, but their feelings and their thoughts, in a way that is not so habitual with us. It made their virtues fine and high, but also at times somewhat arrogant and cold. The higher ways of living did not entirely grow out of their inmost being, but were in part wrought into form and shape by the exercise of an iron will.

We live under different conditions,—on the whole rather less favorable to the growth of a strong indi-

vidualistic life, and rather as parts of a compact social mass. This means that, though people may believe themselves to be intensely intellectual, the present is beyond everything else, perhaps, an emotional period; for, when many minds are fused together in one common interest, these emotions are apt to be most strong. There never was a time when all the units of our human society stood so closely heart to heart, and when every sentiment of the hour had so wide a sweep through all ranks and classes of men. See how the whole world during some weeks of the past summer was watching, almost with bated breath, the daily and hourly progress of negotiations on which the question of peace or war between two great nations must turn! Our society has become like the closely packed audience at a play, which both laughs and weeps more easily than the single individual is like to do. This situation is attended by many perils. Above all we are exposed more helplessly to the enormous risk of sensationalism. But also this new manner of life brings vast increase of opportunity, for the strengthening of those nobler feelings and desires which make the richest source of human good.

The distinguishing characteristic of the mind of Christ was not any stern, cold sense of duty by which he was driven to unwelcome tasks, but the great passion of his soul for high and holy things, which made it his meat and drink to take up the work he was sent to do; and, if we have gained anything as a people, in recent years, of permanent spiritual worth, it is through the increase of those deep feelings of the heart which ought to bring new life and power to moral endeavor. Surely, the growth of sympathy throughout these later years has been most marked; and sym-

pathy is the beginning of that love which Christ has taught us to regard as the greatest of all cleansing streams opened in the world's life. The age lies before us increasingly ready to respond to the touch of whatever genuine love of peace and truth and righteousness we ourselves may feel. To this extent the world surely seems to be prepared for the coming of Christ's kingdom as never before.

The very rankness of the weeds now springing up in our garden of life tell of the wondrous fertility of the soil. The new and deeper knowledge of the mind of Christ being spread abroad in our time must produce a great harvest in days to come. Even so may his name and fame increase forever, that through him the will of God may be done among men till earth is made the real beginning of the kingdom of heaven.

THE American Unitarian Association is the working missionary organization of the Unitarian churches of America. It seeks to promote sympathy and united action among Liberal Christians, and to spread the principles which are believed by Unitarians to be essential to civil and religious liberty and progress and to the attainments of the spiritual life. To this end it supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes, sells, and gives away books, sermons, tracts, hymn-books, and devotional works.

Tracts descriptive of Unitarian principles, doctrines, and methods, are sent free to any who desire to know what Liberal Christianity stands for and works for. A list of these free tracts will be sent on application. A full descriptive catalogue of the publications of the Association, including doctrinal, devotional, and practical works, will be sent to all who apply. All religious books by Unitarian authors are kept on sale, and will be sent on receipt of price. A list of such books, with prices, will be furnished upon request.

The Association is supported by the voluntary contributions of churches and individuals. Annual subscriptions of any amount are solicited. Address communications and contributions to the Secretary at his office, 25 Beacon Street, Boston, Mass. The following is the simple

FORM OF BEQUEST.

I give and bequeath to the American Unitarian Association, a corporation established by law in the State of Massachusetts, the sum of..... ..dollars.

[No. 206]

WHAT IS "EVANGELICAL"?

BY REV. AUGUSTUS P. RECCORD

BOSTON
AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street

Our Faith.

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

Typical Covenant of a Unitarian Church.

In the love of the truth, and the spirit of Jesus Christ, we unite for the worship of God and the service of man.

Our Declaration.

(*As expressed in the By-Laws of the American Unitarian Association.*)

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity; and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose."

(*As expressed by the National Conference of Unitarian and Other Christian Churches, at Saratoga, N. Y., in 1894.*)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

"The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this Constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

WHAT IS "EVANGELICAL"?

"I am not ashamed of the gospel of Christ."—Rom. i. 16.

"Are Unitarians evangelical?" Our answer will depend upon what we mean by the word "evangelical." According to popular usage, it means agreement with the doctrines of a group of churches which have appropriated to themselves this name; but I am not concerned with the popular usage. The word "evangel" means good news. In our New Testament it is translated "gospel." As used by Jesus, it referred to his message, which he called the gospel of the kingdom. It was the glad tidings that the kingdom of God was at hand, and that it was every man's duty to repent and prepare himself to become a member of it. Thus the word "evangelical" may have two meanings. It may mean a message which is literally good news, or it may mean a message which is in accord with the teachings of Jesus as contained in the gospel narratives. In my judgment it should mean both.

Now what is the message to which certain churches have applied the term "evangelical"? Briefly stated, it is this: God consists of three persons united in one central Godhead. This God created man innocent and perfect. At the first real temptation this primitive man fell; and, by a sort of legal fiction, all mankind was involved in his fall. Hence man is born into

the world totally depraved, naturally inclined to all evil and opposed to all good. After centuries of fruitless striving, God sent forth his son, also a God, to be born of a virgin, and to reveal the way of escape, the plan of salvation. By his death on the cross he paid the penalty for the first man's sin; and by another legal fiction all mankind is permitted to share in this release upon one condition,—that of faith in the atoning merits of Jesus Christ. Those who accept this opportunity are saved and are ushered, at death, into eternal bliss. Those who reject it—and they constitute a large majority of mankind—are summoned before Christ upon the day of judgment, and are sent by him into the realms of endless woe.

Now apply to this message, with its wretched story of sin and failure and defeat, our twofold test. Is it good news? Is it possible for any man who should hear the story for the first time to accept it as glad tidings of great joy? Is it not rather a gospel of despair? There can be no better answer than the fact that the more intelligent and progressive orthodox ministers to-day repudiate the whole scheme as one of the grossest libels upon God and upon humanity ever perpetrated in the name of religion. Even if true, it is not good news. Again, is it in accord with the teachings of Jesus? On the contrary, it is in direct opposition to those teachings. It is a curious mixture of Hebrew myth and legend drawn from the Old Testament, and of Jewish theology borrowed from Saint Paul, and of pagan superstition derived from sources outside of the Bible, and all attributed to Venus. Nowhere does Jesus speak of God as consisting of three persons. Nowhere does

he speak of himself as God. Nowhere does he mention the fall of man or the consequent depravity of human nature. Nowhere does he speak of his work as an atonement, or of his death as a penalty for man's sin. The simple fact is that, if Jesus were here to-day, and were to be judged by his teachings as contained in the four Gospels, he would not be eligible to sit in the councils of our so-called evangelical churches.

Furthermore, what passes as evangelical theology is not only opposed to the letter of Jesus' teachings, it is even more opposed to the spirit. His conception of the kingdom is patterned after the family rather than the state. God is a great and loving Father, who has sent men into the world to prove their divine parentage by the divineness of their daily living. He has infinite strength for their weakness, infinite sympathy with their striving, infinite compassion upon their shortcomings. When they sin, he punishes them with a father's firmness and a father's love. When they repent of their sins, he has for them only forgiveness and pardon. When their earthly life is over, he affords them an endless opportunity for growth toward the full stature of the sons and daughters of God. This is the gospel message, the glad tidings which Jesus announced, and the truth of which he demonstrated with his life. And this is the message of the Unitarian Church to the world of to-day.

We affirm with Jesus that God is our father, and that he cannot be less kind and just and loving than an earthly parent. As a revelation of his character, we prefer the parable of the Prodigal Son to the statements contained in the historic creeds. We affirm that human nature is not depraved, but im-

perfect. Every man is conscious of sinful tendencies, but he is not a sinner until he has sinned. Over against each sinful tendency there is an infinite capacity for moral and spiritual growth. Out from among the variety of conceptions of the life and work of Jesus, we select that which is most consistent with his life and teaching. We accept him as our moral and spiritual leader. He is not a God to be worshipped, but a guide to be followed. In accordance with his teaching, we regard salvation as dependent upon our own achievement, not upon our acceptance of a pardon purchased by the death of an innocent man. Righteousness is salvation here and hereafter. It follows that there can be but one destiny for the children of God. His eye is not darkened that it cannot see, neither is his hand shortened that it cannot save. Death does not mean to him what it means to us. All worlds are his, and all life is his; and, no matter where in his great universe he may send us, "we cannot drift beyond his love and care."

This, then, is our faith,—God our Father, man our brother, Jesus our leader, human life a progress in that Christ-likeness of character which is salvation, and human destiny that same progress continued throughout eternity. Is this evangelical? If we take the word literally, it certainly is; for it has brought glad tidings of great joy to men in all ages, and the world over. If we take the derived meaning as implying conformity to the teachings of Jesus, it is also evangelical, for it is more than conformity: it is practical identity. I sometimes think that the Liberal Church is the only Church which has any real right to call itself evangelical; for it is the only Church which has dared to preserve in all its simple beauty

the evangel which Jesus proclaimed in far-off Galilee,—the good tidings of the coming of the kingdom of God, and of man's fitness for citizenship therein. We are not ashamed of this gospel of Christ, and by our fidelity to it we are willing to be judged.

THE American Unitarian Association is the working missionary organization of the Unitarian churches of America. It seeks to promote sympathy and united action among Liberal Christians, and to spread the principles which are believed by Unitarians to be essential to civil and religious liberty and progress and to the attainments of the spiritual life. To this end it supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes, sells, and gives away books, sermons, tracts, hymn-books, and devotional works.

Tracts descriptive of Unitarian principles, doctrines, and methods, are sent free to any who desire to know what Liberal Christianity stands for and works for. A list of these free tracts will be sent on application. A full descriptive catalogue of the publications of the Association, including doctrinal, devotional, and practical works, will be sent to all who apply. All religious books by Unitarian authors are kept on sale, and will be sent on receipt of price. A list of such books, with prices, will be furnished upon request.

The Association is supported by the voluntary contributions of churches and individuals. Annual subscriptions of any amount are solicited. Address communications and contributions to the Secretary at his office, 25 Beacon Street, Boston, Mass. The following is the simple

FORM OF BEQUEST.

I give and bequeath to the American Unitarian Association, a corporation established by law in the State of Massachusetts, the sum of.....dollars.

[No. 207]

REAL CHRISTIANITY

BY REV. EDWARD EVERETT HALE, D.D.

BOSTON
AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street

Our Faith.

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

Typical Covenant of a Unitarian Church.

In the love of the truth, and the spirit of Jesus Christ, we unite for the worship of God and the service of man.

Our Declaration.

(*As expressed in the By-Laws of the American Unitarian Association.*)

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity: and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose."

(*As expressed by the National Conference of Unitarian and Other Christian Churches, at Saratoga, N. Y., in 1894.*)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

"The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this Constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

REAL CHRISTIANITY.

"The disciples were called Christians first at Antioch."—Acts ii. 26.

The words "Christian" and "Christianity" have a great many meanings.

More time has been spent on the discussions on these names than was worth while. In one use of words you would say that Napoleon the Great was a Christian, that he was the sovereign of the greatest Christian nation. In another use of words you would say that he was not Christian at all.

Jesus Christ's own statement is singularly clear,—"Ye are my friends if ye do what I have commanded you."

As I say, the verbal definition is of no great consequence. But it is of consequence to see historically how some of these shades of difference began. It is very important to guard ourselves against the consequences in our daily lives of the blunders of the past which have caused such differences.

For there are only a few men now in civilized countries who like to be told that they are not Christian men. No matter what they may call themselves, they want to be at liberty themselves to make their own definitions of Christianity, as the English prayer-book says. Yet it has happened that some of the superstitions of the darkest of ages have so far lingered in language that to say a man is a Christian

man in some of the senses which are given to that word is to understate very badly what ought to be expected if we gave a true meaning to the name, so august and venerable.

If we could fairly get to the bottom of the thought of many a youngster who turns his back upon church and preacher and Christian Association and Christian Union and Societies for Christian Endeavor, he has, if he would dare say so, the notion which Aucassin had in the Provençal story. You ask him to go into Paradise. And his reply is: "Into Paradise? Do you know who those are that go there,—you, who think it is a place where I wish to go? They are old priests, old cripples, old one-eyed men, such as lie day and night before the altars, sickly, miserable, shivering, half-naked, half-fed, dead already before they die. These are they who go to Paradise, and they are such pitiful companions that I do not desire to go to Paradise with them. But to hell would I gladly go; for to hell go the good clerks, and the fair knights slain in battle and in great wars, the brave sergeants-at-arms, and the men of noble lineage, and with all these would I gladly go."

We have degraded a good many words. Thus it is almost as a disgrace now that you say that a man is pious. It is almost a disgrace to say that a man is godly. There is a taint of scholaticism when we speak of sanctification and redemption. When my friends, the theologians, say this to me, I say to them that it serves them right. It is they who have chosen to break down language. For, when the disciples were first called Christians, there at Antioch, no one of them thought that to be a Christian was to be a namby-pamby loiterer on the way. No one then

thought that he was a talky-talky person. No one said that the first duty of the Christian was to put his mouth in the dust and cry, "Vile, vile!" No one then thought that Christians were people who talked about sin and said they were born of the devil. No! To those to whom the life and death of Jesus Christ was a reality, whose fathers had seen him on the lake at Galilee, or who had, perhaps, seen him die on the cross, no one said that the life of Christ was a life in a convent or a cell. The name they gave their religion was the *Road*, the *Way*. It is always the path on which men go.

And it is simply of the difference which came on the Church when it degraded its Saviour that I am going to speak. For, as the Church degraded its Saviour, it degraded all God's sons and God's daughters. And whenever the ecclesiastics have succeeded in such degradation of Jesus Christ, the Church of Christ has faltered, has stumbled, has ever fallen in its pathway.

Does it seem a strange thing to say that the Church for a thousand years degraded its Saviour? It is unfortunately true. I know perfectly well, of course, that in words it chose to call the Saviour of Men "very God of very God." At the same time I know that, when it spoke of him or when it represented him, it spoke of him, I have a right to say, as one whose mission had failed. When it represented him, it represented him almost like a "sick girl," to borrow the phrase used of Cæsar. Four out of five of the pictures of the Saviour represent the "Man of Sorrows, who is acquainted with grief." Frankly, and it is as well to say so, you might make the studies for them in a hospital. They are enough to account for such

cries as this of the boy Aucassin, that he does not want to go to Paradise. And this is no accidental misfortune of a hundred or two artists, some of them the greatest whom the world has known. It is simply the instruction of the Church which trained them. This Church did not say that Jesus lived for the world. It said rather that he died for the world, and bade the world commit that tenet to canvas. The theologians had this to say, that Jesus went and came for two or three years, practically with no purpose and with no success. They had to say that he died on the cross, and that this was to make an infinite compensation somewhere for the sins of an incapable race which could not even at his word redeem itself. What the world chose to remember was that he once said that he had not a place to lay his head. He shed tears the night before his death in the Garden. And once more, in a prophecy which referred to Jesus, the prophet Isaiah, five hundred years before, spoke of him as the Man of Sorrows, who was acquainted with grief. Of the active living Jesus, who was sent into the world to save the people from their sins, this Church for a thousand years had nothing to say. Of the Jesus who went about doing good the preaching of this Church was silent. This Church had committed its own ministrations to the voice and hands of men who did not know human life. They did not know human life either in its joys or its sorrows. The pride of its preachers was that they were not in the world of men; they did not know, then, their joys or their sorrows. They did not know what it was to be fathers. They were ostentatiously separated from the daily work of vine-dressers and olive-yards or carpenters and

bridge-builders or sailors and merchants. Such a Church, for generation after generation, told men that they were children of hell, born of the devil, of their own nature inclined to evil; that no man is accounted righteous before God, but by the merit of Jesus Christ. Some of their followers say this to-day. And whenever artist or painter looked in either Gospel for the word of Christ, or for his instruction, he was told that for such as he this Saviour of Men had no word. The Saviour was sent into the world to die on the cross and to rise again. That was his work, and that was all.

One may imagine this visitor from Mars, who plays so large a part in our literature just now, as interviewing one of the great artists, either of the Renaissance or before that time,—it may be the angel Gabriel or Michael, or one of the associates of cherubim or seraphim,—appearing in the work-room of Fra Angelico or of Raphael or of Titian or of Holbein, and asking his help in a painting for some church in which he is interested. And he says to him: "Paint for me a picture of that well-beloved Son of God, who is to be a leader of men. He is to re-create the world, he is to make this world a part of heaven, he is to address all sorts and conditions of men. This King of Kings and Lord of Lords is to be laid in a manger when he is born, he is to work in a carpenter shop when he is a boy and a man, and then he is to go forth as the leader of men. He never tires in his endeavor. He speaks to all sorts and conditions of men. He is with multitudes now, then he is alone. He talks with publicans and sinners as he talks with noblemen and centurions. If there is a multitude to lead, he leads the multitude: if there are two weep-

ing sisters at a tomb, he weeps with the sisters. If a troop of lepers come down the highway, he shakes hands with the lepers: if a young nobleman needs counsel, he is friends with the nobleman. Paint me a portrait of this Son of God, who is a son of Man. Remember that he is to change the world, that kingdoms and empires shall crumble at his word. Remember that kings and princes shall profess to reign by his authority. Remember that all the empires of the world are to be changed in obedience to his law. Remember that from first to last what he bids men do is done, if they know him and he knows them. Remember that he chose twelve men for his personal companions, who never forgot his word, and who went to their death on his mission. Remember that what they said so reconstructed the world that after a few centuries the rulers of the world pretended to kneel at his bidding. Paint for me such a portrait of the Son of God, who is Son of Man."

For this is the commission which cherubim or seraphim might have given. But we know what in fact would have been the reply of any servant of the Christian Church, almost to our own time. The reply would have been: "Clearly you are a stranger to this world. You do not understand us or our history. *We* are not children of God. We are children of the devil. We have no right to speak of the Son of God as our brother. We have no right to speak of his kingdom as you speak of it. He had no such mission as you describe. He was here to adjust a difficulty they had in the court of heaven as to who might enter its gates and who might not. He was here because in the counsels of that court, which are quite inscrutable to us, a bargain was made

with Satan of which the issue was that, if Jesus would consent to be crucified, a small proportion of the human family might be blessed by the love of God. The understanding was, and the concession was, that the rest of the human family should go to hell. In the records of his life, according to his theory, we are not to seek for an example for our own career. We read with a certain interest the counsels that he gave. But it is not as our teacher, it is not as our example, it is not as our best friend, it is not as our leader that we have to describe him or represent him. No. We are to think of his sorrows and of our fate. Children of Satan, we are to present the Son of Man upon the canvas as suffering, as dying a martyr. Paint patience, paint submission, paint sorrow and faintness, paint suffering and death. But manhood? No. Man is a child of wrath and the devil."

This is the instruction given to the artists, and four out of five of them obeyed the injunction.

The world sometimes seems to be in the position of the blind man to whom Jesus had given light, who did not know his benefactor when they met. "Dost thou believe in the Son of God?" said Jesus. "Who is he?" said the poor fellow. But really the trouble with the historical Church is that it does not choose to follow its leader. It had rather define his nature than go about doing good, which was what he did.

When that young gentleman in Edom came running down the avenue of his castle and said: "I want to live as an immortal lives. How can I get into the Kingdom?" Jesus gave him the working rule of life when he said: "Do what I am doing. Follow me." Not that he wanted him to walk on the highway

behind him. But he did want him to lift up those that had fallen down, to feed those that are hungry, and clothe those that are naked. I like to suppose that the young fellow did so,—that he made schools for the children of his tenants, that he cared tenderly for their sick, that he improved their tools, that he reformed their cottages. He was careful about the travellers on the road, in a word. He brought in the reign of God into Edom and Bashan. For the next fifty years I like to think the people of all his domain blessed the day when the Man of Nazareth came down the highway, and when the young nobleman followed his great example.

And on this living day, if the Nicodemuses of the Church to-day, the managers of the ecclesiastical machinery, who ought to voice its promises to the future, are willing to do what he did, the world will be willing enough to say they are his followers. But for this, as he had more occasion than one to tell them, they must not be stumbling over jots and tittles. This is no question whether you shall spell the word "he" with a large H or a small h when you write of him. This is no question whether you shall bow your head when you hear his name in church, and stand erect when you read it in the newspaper. This is no question whether the nickel you put into the contribution box is stamped in one year or another. This is no question as to whether your tithes shall be paid in mutton or in beef or in doves. The question for the Church, and the question of every son of God and daughter of God is this, Do you propose to go about doing good? Do you propose everywhere and always to establish God's reign,—the reign of God in the affairs of men? Do you mean that what

you say and what you do shall be *glad tidings* to each and all who are around you? Do you mean so to enter into your Father's work and go about your Father's business that all men shall know what his work is and his business? Jesus Christ suggested on a very critical occasion that you could bring in the kingdom of God by feeding the hungry, by clothing the naked, by visiting the prisoner, by your welcome to the stranger. Yes. And to which of these particular details are you going to devote a part of Monday, or Tuesday, or Wednesday? According as you or I answer these questions do we follow in the footsteps of the well-beloved Son of God. We show that he is our leader. Yes. And we proclaim and assert our place in our Father's family.

"To-day,
To listen for our Father's voice to-day,
To find his will, and, as I find, obey,
To go and come, still walking in his way
To-day."

THE American Unitarian Association is the working missionary organization of the Unitarian churches of America. It seeks to promote sympathy and united action among Liberal Christians, and to spread the principles which are believed by Unitarians to be essential to civil and religious liberty and progress and to the attainments of the spiritual life. To this end it supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes, sells, and gives away books, sermons, tracts, hymn-books, and devotional works.

Tracts descriptive of Unitarian principles, doctrines, and methods, are sent free to any who desire to know what Liberal Christianity stands for and works for. A list of these free tracts will be sent on application. A full descriptive catalogue of the publications of the Association, including doctrinal, devotional, and practical works, will be sent to all who apply. All religious books by Unitarian authors are kept on sale, and will be sent on receipt of price. A list of such books, with prices, will be furnished upon request.

The Association is supported by the voluntary contributions of churches and individuals. Annual subscriptions of any amount are solicited. Address communications and contributions to the Secretary at his office, 25 Beacon Street, Boston, Mass. The following is the simple

FORM OF BEQUEST.

I give and bequeath to the American Unitarian Association, a corporation established by law in the State of Massachusetts, the sum of.....dollars.

[No. 208]

THE BIBLE IN THE LIGHT OF MODERN THOUGHT

BY REV. HENRY WILDER FOOTE

BOSTON
AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street

Our Faith.

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

Typical Covenant of a Unitarian Church.

In the love of the truth, and the spirit of Jesus Christ, we unite for the worship of God and the service of man.

Our Declaration.

(*As expressed in the By-Laws of the American Unitarian Association.*)

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity; and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose."

(*As expressed by the National Conference of Unitarian and Other Christian Churches, at Saratoga, N. Y., in 1894.*)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

"The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this Constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

THE BIBLE IN THE LIGHT OF MODERN THOUGHT.

"And the writing was the writing of God."—Exodus xxxii. 16.

"The letter killeth, but the spirit giveth life."—2 Cor. iii. 6.

Jehovah's gift of the Tables of the Law to Moses has been regarded as an event of supreme significance by countless Jewish and Christian believers. History and art have pictured the prophet descending from Sinai, bearing in his hand the tablets of stone on which were written the veritable autographs of the Most High. The incident has in past ages been regarded as a strictly historical one. The reverence which the believing Jew paid to the Ten Commandments thus given has gradually been extended, first to the whole body of the law, then to the prophets, and finally, by Christians, to that collection of literature we call the Bible. Both for Protestants and Catholics it has been in a literal sense the word of God, dictated as it were, by the Almighty, to writers who were his passive instruments, human pens held in the Divine Hand.

Such a view of the Bible, with entire consistency, demands that it shall be taken as wholly and literally true. The Bible is regarded, not as an expression of the religious life, but rather as the foundation upon which alone true religion and morality can be built. We are all more or less familiar with this thought, and with the systems of theology which

depend upon it. Let me quote one explicit statement of it, found in a sermon preached at Oxford University about 1861.

"The Bible," said Dean Burgon, "is none other than the voice of him that sitteth upon the throne. Every book of it, every chapter of it, every verse of it, every syllable of it (where are we to stop?), every letter of it, is the direct utterance of the Most High. The Bible is none other than the Word of God,—not some part of it more, some part of it less, but all alike the utterance of him who sitteth upon the throne, faultless, unerring, supreme." This was the theory regarding the Bible which was held by nearly every one a hundred years ago, which is still held by a good many people. Without making any attempt to weigh its good and evil tendencies suffice it to say that it at least brought this good result,—almost every one was pretty well acquainted with the contents of the book.

Nowadays this doctrine of verbal inspiration is daily becoming more and more difficult to maintain. It is, of course, easy to ply its supporters with a host of catch questions about the numerous inconsistencies and contradictions to be found within the Bible itself. The doctrine is, however, being undermined far more effectively by the well-nigh universal absorption of scientific thought and adoption of scientific methods. Every school in the land teaches principles which are fundamentally inconsistent with it, every library offers books which disprove it ; every magazine publishes articles which cannot be reconciled with it. Multitudes who have been brought up in the ancient doctrine have come face to face with these difficulties. Beguiled by the

cry that the Bible must be "all true or all false," that they must "take the whole Bible or none," they have more or less consciously thrown overboard the book which they are no longer able to accept literally. Such action is the logical result of insistence upon this doctrine in the face of modern teaching. Many other people have ceased to read the Bible because it no longer interests them. They do not regard a knowledge and acceptance of its contents as necessary for their souls' welfare. It is an effort to try to understand it. Frankly speaking, it bores them, and the illustrated magazine and superficial novel offer an idler entertainment. Hence, a host of the younger generation are growing up in this country without knowing anything about the Bible, and therefore lacking an important element in a liberal education, no matter how good their training may be in other respects.

And yet this condition exists at a time when knowledge about the Bible was never on a firmer basis, nor more easily accessible. The nineteenth century saw a wonderful intellectual awakening. No part of that awakening has worked a greater transformation or been more significant in the history of religion than the developments arising from the deeper investigation of the Biblical records. It is perfectly safe to say that at no period since the books of the New Testament were written has there been such a thorough and reverent searching out of their origin, authenticity, and reliability. Probably at no period of equal length has there poured from the press a greater number of books representing every shade of opinion about the Bible as during the past quarter century. Not only do scholars know more, far more,

about the Bible than ever before, but the latest theories and arguments lie ready at the hand of all who care to read them. The older view of the Bible is passing away, slowly, but surely. But people are as yet in the transition stage when the newer knowledge about it is still largely unassimilated. In many cases they are indifferent because they do not understand, they do not read the Bible because they do not know how. What is needed is the awakening of an intelligent understanding of what the book really is. It is not intelligent to regard it on the one hand as a mere collection of fables which no longer concern us, nor on the other as a treasure-house stored with all the religious truth God has ever given to man. The reaction from the doctrine of verbal inspiration, which ascribed to the Bible qualities which it did not possess, has blinded many to the surpassing excellencies which really belong to it. The Bible is not a text-book of science nor a collection of verses, any one of which may be taken from its context to prove some wholly irrational hypothesis. The Bible is simply a great anthology. Between two covers we have put a selection of the best Hebrew literature,—myth, legend, and law; history and historical romance; love-song and hymn; the pessimist's cynicism and the prophet's sermon; letters, biographies, and rhapsodies. Almost every form of literature is there, ranging over some nine hundred years of time, representing widely differing stages of life and thought. It is as though a selection should be made of our English literature from Chaucer to Tennyson,—some old ballads, two or three plays of Shakespeare, brief histories of heroic moments in national life, a half dozen of the best ser-

mons and as many great speeches, chosen hymns, and poetry and essays. We are familiar enough with lists of the "100 best books." Could such a list be made authoritative, and set aside as especially sacred, we should have an English collection analogous to that of the Hebrews.

This composite literary quality of the Bible—the books, as the name originally meant—has been too little recognized. Partly this has been due to the ordinary methods of arrangement and printing, partly to the idea that all portions are equally inspired and equally valuable. The common shape in which the Bible comes to us is a relic of the early days of printing. The binding together of many badly arranged books in one volume, the arbitrary divisions into chapters and verses, and the generally mistaken chapter headings are inventions of the sixteenth and seventeenth centuries. They were necessities or conveniences then, and some of them are still conveniences for the student. But they are hindrances to the ordinary reader, and we are beginning to see the much-needed publication of editions* in which the text is freed from obstructions, and arranged for the comfort and convenience of the reader who is not interested in notes and cross-references. Such editions add much to an understanding of what one is reading. One comes to perceive that across the pages march many figures, widely varying ideals of God and man, of right and wrong, as well as differing types and ways of life. A recent writer describes it well:† "Here one may watch the growth of ideals

*Like the "Modern Reader's Bible," edited by R. G. Moulton, published by Macmillan, and the "Temple Bible," published by J. B. Lippincott.

†S. M. Crothers, "The Understanding Heart" p. 137.

of human greatness as the procession passes down the ages,—nomadic chieftains, wandering over the deserts and building altars by the way; border warriors, lifting hands yet red with blood in prayer to their tribal God; Oriental despots, passionate, vindictive, yet with a not unreal halo of sainthood around their heads; wild-eyed hermits, issuing from the fastnesses of the rock and pronouncing the doom of princes with a stern "Thus saith the Lord"; preachers of righteousness, denouncing alike the evils of temple and court and market-place, and declaring a God who despised burnt offerings and sought only the contrite heart; exiles in a far country, dreaming of the new king and the better country. At last, in the fulness of time, through numberless disappointments, the old ideals of earthly glory fade away, and the nation comes to recognize a new order of excellence, the excellency of a manhood clothed with humility and crowned with suffering, as Israel finds its highest ideal in 'a man of sorrows and acquainted with grief.'"

The Bible offers us, in truth, a unique study in the religious growth of a nation. In hardly another literature can we trace so clearly the development of national life and ideals. Certainly, no other compares with the Hebrew for clear illustration of the development of religious thought. We see the tribal heroes like Samson and Joshua worshipping the tribal deity. The religious ideals by the time of David have transformed that deity into the nation's God. The prophet's vision sees him as the Mighty Lord of all the earth, throned at Jerusalem, to whom all the nations will one day pay reverence. And, lastly, Jesus Christ teaches his disciples that the God who has been gradually thus

revealed is the Heavenly Father of all men. The thought of the slow but natural growth of the religious genius of the Jews explains much that has puzzled people in the Old Testament, as they have tried to reconcile the varying standards and ideals of right and wrong which have been too often declared to be equally authoritative.

Not only, of course, do the different books of the Bible reflect the thought of different ages and ways of life, but also the attitude and frame of mind of different individuals. Often we do not recognize that the New Testament offers us a similar growth of thought. The fact that we are presented with very differing views of Jesus is, of course, a commonplace to Biblical students, yet it is often only dimly felt by the average reader. In the first three gospels he is portrayed as the Galilean peasant who becomes the Messiah of Israel. His birth, his life, his teaching, his death, and his disciples' belief in his reappearance among them are told simply and earnestly. And then comes the apostle Paul with a different picture. He is not interested much in the earthly career of Jesus. All that he really cares about is to prove him the Christ because he has risen from the dead. By the resurrection he has overthrown the ancient Jewish law and opened salvation for all men who believe in him. Paul sets forth the risen Saviour, "the man Christ Jesus," whom God has lifted up to the right hand of glory. Thirdly, there is the conception set forth in the writings ascribed to John. Jesus to him also is the Christ, but the Christ is identified with the Logos, the Word. It is the attempted reconciliation of Jewish ideals to Greek philosophy. The portrait is serene, mystical, as a heavenly vision,

and wholly different from the other two representations of the Master. In the New Testament, as well as in the Old, we can trace a development of ideas and very differing points of view.

Let us recognize at once, then, that in these varying aspects of the Bible there may be much that no longer appeals to us. Indeed, why should there not be when we consider the variety of its contents and origin? Even the stanchest upholder of ancient doctrine recognizes this practice. Who even attempts to carry out the Jewish law? Are not all our children taught that the earth moves round the sun; that the latter has forever stood still; and not for a day only at Joshua's command? Let us recognize that there are abysses and sandy plains in the Bible, as well as mountain tops where one is close to heaven. "Deep calleth unto deep." We ought to read that which appeals to our heart, and skip the rest. The endless genealogies of the imagination, the books of law,—would you ever think of reading any other law book aloud at home?—the specifications of Solomon's temple, these are as profitless as Homer's Catalogue of the Ships, save to the research student. And in such parts as interest you there is much to choose. There is the choice between literature, pure and simple, and the writings of religious devotion; between shrewd proverbial philosophy and inspiring biography; between Paul's rabbinical arguments, which no longer come with power or persuasion, and the sayings of Jesus, which are flowing waters of life.

Perhaps enough has been said by a multitude of writers about the literary value of the Bible. It is not only a Hebrew classic, but an English one. To know the Bible thoroughly is alone a very fair

literary education. People nowadays sometimes deem our fathers to have had few educational opportunities. Yet, when one thinks of the thoroughness with which the older settlers of this country, especially the Puritans, knew their Bibles, that opinion must be modified. I am inclined to believe that the boy of 1704, who knew his Bible from cover to cover, had a better English training than his descendant two hundred years later, who knows nothing of its contents, even though he may have read a good deal of other literature. For it is impossible to read Shakespeare or Milton or Tennyson with understanding, unless one has some knowledge of that older literature which helped so greatly to mould their thought and form their style, and to which they all refer continually as a matter of course. It is impossible to appreciate the art of Christendom, to understand what Raphael and Michael Angelo and Perugino were trying to express, without a knowledge of the Bible stories which inspired so much of their work. All the long galleries of Europe are hung with Madonnas and St. John Baptists. On their walls Christ disputes with the doctors, or young Tobias journeys cheerfully through Media hand in hand with the angel. How much of meaning and beauty is lost to those who are unacquainted with at least the most familiar of those tales. No one without some knowledge of them can claim a liberal education, for they have transcended nationality and become a part of our Western civilization.

Much of those portions of the Bible which appeal to us to-day have a purely literary interest. Sometimes it is because of allusions to them in our own literature, sometimes because of their own beauty.

Take, for example, that exquisite romance of Isaac and Rebecca, that perfect idyl of Bedouin life, or the savage story of Siserah's death at the hands of Jael, and the exultant, taunting song of triumph that follows. In these there is no religious teaching for men and women of to-day,—only artistically perfect pictures of a life far away in time and thought. Many of these passages do but show the childhood of a race. They are ideal children's stories still, which it is an irreparable loss for the children of to-day not to know. Then there are those passages which begin to embody religious teaching, all unconsciously. What more exquisite way of telling a child of God's presence in the darkness of the night about him than to read him the story of little Samuel in the Temple? How better let him understand his father's sorrow, if he shall go down to sin and death, than by reading the story of Absalom, or teach him that there is forgiveness after wrong-doing, than by that noblest of parables, the Prodigal Son? These all are tales which should be dear to every child, and by them he may absorb simple, deep religious truths, and gain a blessed acquaintance with the best literature in English.

The Scriptures which are chiefly literary merge by imperceptible degrees into those which are chiefly devotional. Because of the religious genius of the Hebrew race they attempted to draw no such false distinction between profane and sacred history as has been too common with Church historians. To the writer of the "Wars of Jehovah" or the biographer of the Kings of Israel all history was sacred, because it recorded the dealings of God with his chosen people. Therefore, the lives of Saul and David, and

their successors, like all noble biographies, contain a profound religious teaching. As in the case of the earlier heroes of Israel, their standards, both religious and moral, are not suited for our imitation. But there remains from the study of their most human characters much that were well heeded to-day. We are not so far from Oriental despotism that both trades-union and trust promoter might not profit from the perusal of the incident of Ahab and Naboth's Vineyard.

It is, however, when we come to the more truly devotional portions of the Bible that we find the great source of its power and permanence. It is in reality the world's masterpiece of devotional literature. It is the expression of a national experience of sin and repentance, of sorrow and suffering, of hesitating allegiance to high ideals. In it the crude and ignoble mingle with the loftiest and best. But through it runs the strain of truest piety and of splendid aspiration. Here, again, the individual will choose according to his heart's need. Some will read the rhapsodies of the second Isaiah and Jesus' Discourse at the Last Supper, as reported by John. Some will turn to the more practical questionings of Job and to the Sermon on the Mount. Some in that great hymn-book, the Psalms, will pick out the unsurpassed songs of the spirit, leaving behind those fierce denunciations of one's enemies which still disfigure many Church services, contrary as they are to the spirit of Christianity.

A word more about this use of the Bible. There is a way of reading it which ought to grow on one. The deepest poetry, the tenderest, most thrilling music, are not wholly grasped or understood at the

first hearing. It is only gradually that one sees into the deeper meanings. These great passages of the Bible do not render all their strength and sweetness to the casual passer-by. The untried, happy youth or one who glances along the page with the skimming flight of the hasty novel reader often utterly fails to note them. They are good enough to be really read, yes, and to be read again. Probably no one untouched by the deeper sorrows, temptations, and losses of life really knows how the voices of that antique past, voices of prophet, saint, and sinner, can answer with comfort and consolation out of their own experience. And there are other voices besides those of consolation, voices of strength and inspiration and examples of heroic living. Men, our brethren, have gone before us and left their wisdom and their cheer behind. Into what sudden life these figures leap, read in the true spirit of a vivid human experience,—no longer chessmen moved back and forth at the dictation of the "Master of the Play" for our edification. They wrote of passionate, pulsing life, they were prejudiced, partisan, eager, yet writing with the inspiration of the Divine in their hearts, that inspiration which God breathes into every man who lifts his fellows to a vision of the things above. The ancient out-worn letter of doctrine killeth, but the spirit of an understanding heart gives new life to these truths of the soul's depths.

In truth, like all the simplest, deepest things of life, one reads the Bible more with the heart than with the intellect. We do not need to be "Higher Critics" ourselves to read it intelligently. The date of the latest fragments of Deuteronomy or the authorship of the Fourth Gospel offer fields for profound

investigation of the greatest interest. But no discoveries about them will bring a re-enforcement of the Mosaic law or lessen the spiritual beauty of the Gospel according to John. In reading the Bible as a means of deepening one's religious life it is interesting to know the theories of its date and authorship, but it is by no means essential. Many a reader who could not guess the date of the Book of Job within five hundred years of the time of its origin has been guided by its reflections toward the place "where wisdom is found." Many whose minds have been sadly perplexed about the theological aspects of the New Testament have found in the words of Jesus light in the dark places of their lives. Let us use what aids we can find to guide our reading, but let us not think that we must be Biblical critics before we begin.

The time is coming when there must be a revival of interest in the Bible among those who now neglect it. It is too fundamental a part of our literature to lie unread. It is too noble a body of devotional writing not to appeal to tired, disheartened humanity. We already live in a period of unprecedented study among scholars of all that can throw light upon it. It has been pointed out that such periods of Biblical study have been "followed by great social and religious movements, as in the time of Wycliffe, Tyndale, and the Authorized Version."* The world of Christian thought is still undergoing a tremendous transformation, the extent of which is seldom realized, the like of which Christendom has perhaps never seen. We have doubtless entered upon a new epoch in religious history, greater than any which has gone before,

*W. W. Fenn, "The Bible in Theology," p. 24.

in which old landmarks are being obliterated, and new, enlarging interpretations of the religious life are being formulated. As we pass away from the old bondage of the letter into the gradual acceptance of what is virtually a new Bible, doubtless there will follow another great movement of religious enlightenment and zeal. The spirit which animates the Bible read in this new light is one of inspiration and life. We cannot lose, we must not set aside that great book which has helped such multitudes in the past. Within its covers there remain light and comfort and inspiration for the coming centuries. The great expression of the religious life of the Hebrews echoes on into our hearts to guide and stimulate us in the realization of a faith broader and truer than theirs of old.

[No. 209]

DIVINE BECAUSE HUMAN

BY REV. ULYSSES G. B. PIERCE

BOSTON
AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street

Our Faith.

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

Typical Covenant of a Unitarian Church.

In the love of the truth, and the spirit of Jesus Christ, we unite for the worship of God and the service of man.

Our Declaration

(*As expressed in the By-Laws of the American Unitarian Association*).

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity; and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose."

(*As expressed by the National Conference of Unitarian and Other Christian Churches, at Saratoga, N. Y., in 1894.*)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

"The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this Constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

DIVINE BECAUSE HUMAN.

"And the word of the Lord came to Jeremiah. . . And he called Baruch, and Baruch wrote from the mouth of Jeremiah all the words of the Lord. . . . And they asked Baruch, saying, How didst thou write all these words at his mouth? Then Baruch answered them, Jeremiah pronounced all these words unto me with his mouth, and I wrote them with ink in the book."—JEREMIAH XXXVI. 4, 17, 18.

"Is not this Jesus, the son of Joseph, whose father and mother we know? How then doth he now say to us, I am come down from heaven?"—JOHN VI. 42, 43.

AT first thought the connection between these two texts, one from the Old Testament and the other from the New, is remote; but upon further thought it will be observed that they both reflect the same trait of mankind. Both reveal the difficulty we feel as we consider religion at close range, the disenchantment we suffer when we discover how a thing is done.

Jeremiah was shut up in prison; but, as the old poet has said, "Stone walls do not a prison make," and even in jail Jeremiah had thoughts,—or, as he expressed it, "The Lord spoke to him." So he calls his secretary, and dictates to Baruch, the stenographer of his day, the message that Jeremiah feels impelled to send to the people of Judah. Baruch waits his opportunity, and when in a public festival or feast day the people are all gathered, Baruch gets their ear and reads the message which he has taken from

the mouth of Jeremiah. But instead of acting on that message, the king destroys it, showing his appreciation. The princes, next in rank, do the next dishonorable thing. They say to him, "Why, you say that this is a message from the Lord." "Yes." "Well, how did you get it?" "Oh, Jeremiah spoke it to me, and I took out my ink horn and my stylograph, and I wrote it down from his mouth." "Yes, but I thought you said it was a message from the Lord; but you have just said that you wrote it with ink in the book."

That is the thing that comes to the modern man. "I thought," he says, "that this was God's word, and yet come with me and I will show you how it was made. I thought that man was the son of the Living God, yet come to the museum and I will show you the story of his evolution. I thought that religion was a divine impulse, yet I can open Tyler's 'Anthropology' and 'Primitive Culture,' and show you the evolution of this fine sentiment. I thought that the high Scriptures of the world were the living, breathing, pulsating word of God, yet, as a higher critic, I can analyze and divide hair from hair, and can show you who wrote it with his ink horn in the book."

So much for the old text. Jesus was living among the people, and was trying to impress them with this Old Testament truth, that "the way of man is not in himself, it is not in man that walketh to direct his steps." So, in bold figure, Jesus says: "I am not my own: I am not come here to do my own will and to seek my own pleasure. The physical part of me is only half. I am come down from heaven." That is enough. The critic, whose name is

legion, says: "Look here, you say that you are come down from heaven. Are we mistaken about the man? Is not this Jesus, the son of Joseph, the carpenter, over there in the humble little village of Nazareth? Do we not know Mary, his mother? Do we not know Joseph, his father? Do we not know all about this man? And now he says, forsooth, that he came down from heaven!"

Do you not see how history repeats itself? Here is the old attitude of men in the days of Jeremiah, in the days of the Nazarene, in our own day,—men who are blinded to the spirituality and the divinity of the world, because they put their eye on processes, not sources and causes; men who think that a Scripture cannot be a word of God, because they have found the pen and have analyzed the ink with which it was written; those who think that man is not a child of the living God because they happen to know a part of his physical genealogy. So this is the thing I want to speak of briefly; namely, the difficulty that comes to the modern man of interpreting the world spiritually in view of the known scientific facts before us.

We read in the Bible that "in the beginning was God," and that he made the heavens and the earth,—a delusion under which many people have lived and died. We emancipate ourselves from that delusion, as we think, and say: "God is no longer necessary; we have discovered the ink horn by which this book, this great scroll, was written. We have discovered that Joseph and Mary were the forerunners of this Jesus. We have discovered the nebula, the star dust, of which this world is the evolutionary product. That satisfies our mind perfectly." Do you not see

how even in our own day we get processes so near our eyes that we repeat this same old mistake of thinking that the discovery of a method is the discovery of a cause? I must at once correct myself, because it is only the small mind that thus speaks. The great mind entertains no such misconception. Take, for instance, the verdict of a man like Tyndall, who, I suppose we should at once say, had no religious prejudices in favor of the older view of things. But he says, "Evolution cannot explain—it does not profess to explain—the origin of anything." Granted that the star-dust has in it potential life, the mystery which is back of it still bewilders and confuses us.

It is to recall that mystery that religion comes into the world. It is to drive us back to first sources, and to relieve our minds of the childish conceit that because we know the banks of a river we know its source and its destiny. No. The Tyndalls and the Spencers and the Huxleys—the men who have most uncompromisingly accepted the modern point of view—have bowed their minds before the mystery which opens before them, and, if they have not called it God, it is simply because they preferred some other word; but the feeling that was in their mind was one of religious awe, as they stood in the presence of this inscrutable Mystery.

Let us go one step further. While it is not an objection that many of us now feel,—for the truth has become acclimated and seasoned in our minds,—yet there are some of us who still feel a difficulty in reconciling the known humble origin of man with his spiritual sonship to the heavenly Father. We say to ourselves, "Yes, we know all about this; we know about the *Pithecanthropos*, way back in the tropical forest; we

know how gradually fear came upon him, love, discontent; by and by aspiration; and we know how, through these millions of years, we have a Socrates, a Plato, a Jesus." But we do not know,—that is the trouble,—we do *not* know. We are not half so sure of those things as in our childish thought we imagine. Because we know the Josephs and Marys, it does not follow that man does not come down from heaven. Says the least sentimental of British poets, Matthew Arnold:—

> "Since man woke on earth, he knows his story;
> But, before we woke on earth, we were."

Certainly there is no process by which a Socrates can be evolved out of star-dust, until some power has *in*volved Socrates into the star-dust. "Something from nothing you cannot take." It is as good theology and philosophy as it is mathematics. We have simply discovered a few of the human relationships, and the wise man still bows his head and puts with this statement of Joseph and Mary, the other, "I am come down from heaven." Yes, *because* we know his father Joseph, and his mother Mary. Yes, the two go together. You will let those words linger in your mind. There is a certain justifiable satisfaction in a man reading those words, and being told out of Holy Writ that the Nazarene had the full inheritance of a father as well as a mother. "Do we not know his father Joseph and his mother Mary?" And so he was born of the Holy Spirit, because he had a father and a mother. The natural process is the divine process, which we cannot see, but which we perceive by faith.

Or, to carry our illustration,—for it is not an argument,—to carry our illustration a little further, I think

we can feel the objection which even such men as Spencer have made against the spiritual origin of religion. It has practically been said: "This thing that you call a spiritual power in the world, we know all about. We have analyzed the ink with which it is written; we have seen the pen; we found it; we know how this thing came about; we know that religion, instead of being an intuition, a divine impulse, first arose in fear; that the first god that men worshipped was the god of thunder, and the blazing lightning; and that these finer emotions that you associate with religion are the flowering of that sentiment; but that originally, with the cave-dweller and the troglodyte, fear was the only religion which men knew. How then do you say that religion is a spiritual relationship, when we can thus show you the Joseph and the Mary and the Baruch who was the instrumentality of it all?"

We have to admit all those facts. Rather we do not *have* to: we want to, simply because they are the truth in the case. But the true symbol, the true illustration, perhaps, is like this: How comes it about, if the maternal instinct in woman is so strong, if after all it is the thing which moves and rules this world,—how comes it about that the child expresses it through a doll? You say this instinct is a spiritual instinct, that it is the most divine thing in the world, and yet here is the child playing with her doll. Yes, because she is a child, and the instinct is just awakening, and will give her no rest until she have some expression of that impulse. Then comes the period of pets,—the cat, the dog, the squirrel, the bird; then the period of companionship; then of the great choice in life; and then, again, in a manger, the story begins anew on a higher level. Must we go back again to the Nazarene

to remind ourselves that religion is not a machine, but an organism? "The kingdom of heaven is like this, like that: it is like something that grows," he always says. "It is first the blade, then the ear, then the full corn in the ear." Why, we have no need to dig up Tyler. We know, *a priori*, that religion must begin in the simplest fashion, that it is like the light which comes into your house. You put in a blue glass, and a blue light comes in. In the primitive condition of man's mind, his perception has a blue glass over it. It admits, from the white light of God's presence, only the rays which we call fear. By and by he substitutes a red glass, and there comes in passion, enthusiasm, self-immolation, self-sacrifice, martyrdom. By and by the green-colored glass, and at last no glass at all; and the blue and the red and the violet, and every color of the human spectrum, come into the mind as white light. So you do not analyze your feelings of fear; you do not analyze enthusiasm and self-sacrifice; you simply recognize religion as the impulse of your life. It is spiritual, not in spite of this lowly origin: it is spiritual *because* we can trace these things and see that it has grown in an orderly fashion. This is its credential, and we accept these words of Jeremiah not in spite of the fact that they were written with ink, but *because* they were written with ink. It is the way other things are written. We accept the Nazarene as an incarnation of the Spirit from heaven, not in spite of the fact that he had father and mother, but because of that; and any absence of that would shake our faith in his spiritual ancestry.

We have been trying to see how the evolution theory of the world and of man and of religion does not do away with the necessity for coming back to the spiritual source of things. Lastly, I beg you to look for a moment

at psychology, and see how true it is. The things that we do not know would, as has been said, fill a large book. Let us admit it. The psychologist says: "Oh, yes, I can understand how all these things came about. I know that, when the brain is surcharged with blood, why, then a man feels music, he sees beauty, and he speaks poetry. And, if I had the time, I could do it myself." But they never do it. "The way of man is not in himself." How often we forget that! "The way of man is not in himself: it is not in man that walketh to direct his steps." Of the evolution of that crude function of the mind and spirit that we call *brain*, we know a little; but of the power which is back of that, and uses that as the hand uses a tool, we know no more than Jeremiah did. The tides of the spirit rise and fall, and we are ever in the presence of this great mystery. Who knows but after all the Semitic people were right in dignifying a great thought by calling it "the word of God." They did not say, "I think." Jeremiah said, "The Lord says so-and-so to me." Who shall say that they were not right? But the modern man feels that somehow there is a clash, there is an antagonism here, because he can for a little way trace the mechanical process; and he repeats the verdict of those foolish princes: "What do you mean by saying that this is the word of the Lord? Why, you just admitted Baruch, that you wrote the thing down with your own pen, and you made many scratches and erasures. You made some mistakes, and yet you say that it is the word of the Lord!" Yes, *because* of that. We do not need to go back thousands of years. This mystery is before us always. What the Bible says is verifiable by almost any man's experience. "For the word of Scripture, of prophecy," says Peter, "came not by the will of man;

but holy men—holy men—spake as they were moved by the Holy Spirit." That does not explain it, that explains nothing. I think sometimes the business of religion is to cure this mania that we have for explaining things. If we could only convince ourselves that this moment we are in the presence of the inscrutable Power. If for one moment, with Spencer, we could bow our heads before the Unknowable, it might be the most wholesome thing for us. We know so little of it. How does it come about,—not speaking of Moses, of Jeremiah,—how does it come about that Wordsworth visits Tintern Abbey with his sister, is impressed with that pastoral scene, and then, when he reaches Bristol, writes down one hundred and fifty verses that are immortal—that sang themselves into his mind without any trick at rhyme or rhythm? Simply because it is true that "it is not in man that walketh to direct his steps"; that these things come not by the will of man, but by this mysterious power. Is it less mysterious when you turn to his "Ode on the Intimations of Immortality"? Is it less mysterious because there you know that two years elapsed between the first line and the last line? Is it any less an inspiration because it took two years? No. Then you are forced to recognize that your work as a historian, as an investigator or a scientist, is not wholly your work. You are a channel through which things are flowing, and your purpose is to make your mind a screen, to screen out the unworthy things and to let the true things come through. Yes, the true psychologist, after all, is the poet, and we are driven to this mystery, not because it is in an old Bible, but because it is the experience of holy men now. Listen to these simple lines from the poet of our choice,—Longfellow. He ought to know something about psychology, but he

says in almost so many words, "It is not in man that walketh to direct his steps":—

As the birds come in the Spring,
We know not from where;
As the stars come at evening
From the depths of the air;

So come to the Poet his songs,
All hitherward blown
From the misty realm, that belongs
To the vast Unknown.

His, and not his are the lays
He sings; and their fame
Is his, and not his; and the praise
And the pride of a name.

For voices pursue him by day,
And haunt him by night,
And he listens, and needs must obey,
When the Angel says, "Write!"

From the vast Unknown! Yes, that is where all things come from. "Every good gift and every perfect boon is from above." And we have not "explained" Longfellow when we have found his corrected manuscript, and have seen the pen and ink with which it was written.

And do you say, "What is the use of all these?" Only this. To drive home to us the conviction that we are living in God's world; that God is here; that the world of fact and experience and experiment is the world of God. To discover certain processes by which the material world floated before our vision does not alter the fact that God is behind it,—in it. "Thou couldst not have sought me," says Saint Augustine,—"thou couldst not have sought me, unless thou hadst already found me." Evolution involves involution. Man

is the child of God because he has come so slowly. Religion is a spiritual power, not in spite of its lowly origin, but because we can trace its absolutely natural growth. Inspiration is not a miracle. It is a law of life: it is the brooding of the Spirit upon the waters of man's mind.

May not this drive us home, friends, to a more humble, to a more tender and a more kindly attitude toward our whole life? Is not here, as a matter of fact, the Burning Bush before which we may take off our shoes? Here is the world, forever being involved, never finished,—force always being manifested and expended, but never spent; religion always doing its marvelous works, yet doing more and more marvels; the living Spirit, the vast Unknown, speaking to men still in a thousand voices: "Is not this Jesus, the son of Joseph? Do we not know his father and mother?" Yes, we do. And *because* we know his father and mother, we know that he came down from heaven. For the ladder that leads from earth to heaven is the ladder of human relationships, and thank God that to be of the earth is also to be of the heaven, and to be a child of Joseph and Mary is to be a child of the living God.

Three of Dr. Savage's Books

PILLARS OF THE TEMPLE
By Minot J. Savage

Size, 5 1-4 x 7 3-4; pages, 226; price, 90 cents *net;* postage, 9 cents additional.

THE foundation truths of religion cannot be too often emphasized or repeated, and the chapters of this book go far to clear up confused popular ideas about the subjects dealt with. To such confusion of thought the author is an eager foe: one of his unvarying aims has ever been to seek the fundamental truths of religion and to present them in words so terse and simple and theologically untechnical that equivocation or misunderstanding is impossible. The pillars upon which this temple is reared are sturdy columns of rational religious conceptions which devoutly concern the development of the higher life.

OUT OF NAZARETH
By Minot J. Savage

Size, 5 1-4 x 7 3-4; pages, 378; price, $1.20 *net;* postage, 13 cents.

CAN any good thing come out of Nazareth? Come and see," is the quotation on the title-page of this book, and with this query in mind the writer traverses with his reader the ground made historic by the life and teachings of the Man of Galilee. With deep sympathy and appreciation, and with an equally strong desire to clear the path of entangling after-growths, the author guides the way, forest through, to the open of a cloudless and sunlit vista of the great and essential principles of the religion of Jesus.

MEN AND WOMEN
By Minot J. Savage

Size, 5 1-2 x 8; pages, 179; price, 80 cents *net;* postage, 8 cents.

A REVIEW of the respective parts that men and women play in the organization of society, their individual responsibilities and duties, their relation to each other and to their children, involving also the further questions of divorce and of woman's growing independence. The book traces the successive steps from love and marriage through the various influences and opportunities which, rightly used, lead to the ideal home and all the noble influences for good which emanate therefrom.

AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston

FOUNDER OF CHRISTENDOM

By Goldwin Smith

Size, 5 1-8 x 7 1-2; pages, 44; price, 50 cents *net;* postage, 4 cents.

THIS little book is remarkable as the clear, concise, and masterful presentation of the character and mission of the Founder of Christianity from the point of view of an eminent historian. Without religious bias, with unprejudiced interpretation of facts, by a calm logic that does not suffer shipwreck on a sunken theological reef, the author, known on two continents for his scholarly attainments, presents to us a view of the Man of Galilee that wins by the charm of its simple, human, and rational appeal. Here we see a man of commanding nobility stripped of ecclesiastical glamour, a leader who leads through the power of triumphant virtue and unselfish consecration to a great work, as drawn by one who, in sympathy with his intense humanity, looks upon the Nazarene as the highest type yet achieved by the race. It is not too much to say that in brief compass one cannot find a more sane, helpful, and really inspiring interpretation of a life so potent throughout the centuries.

MAN JESUS, THE

By John W. Chadwick

Size, 4 3-4 x 7; pages, 258; price, 75 cents *net;* postage, 8 cents.

AN endeavor, "with the help of many eminent scholars, to write a book which shall contribute something to a rational understanding of the human greatness of Jesus in the minds of those who have not the time or opportunity to read those voluminous writings in which the modern study of the life of Jesus has embodied its conjectures and results." The sources of information concerning Jesus and the general place and time of his career are carefully and fully examined, followed by a consideration of his youth and training, the development of his character and work. Subsequent chapters deal with Jesus as Prophet and Messiah, and finally with the questions of resurrection and deification. In simple, direct language, the grandeur of Jesus' humanity is here portrayed with warm sympathy and rare insight.

AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston

THE American Unitarian Association is the working missionary organization of the Unitarian churches of America. It seeks to promote sympathy and united action among Liberal Christians, and to spread the principles which are believed by Unitarians to be essential to civil and religious liberty and progress and to the attainments of the spiritual life. To this end it supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes, sells, and gives away books, sermons, tracts, hymn-books, and devotional works.

Tracts descriptive of Unitarian principles, doctrines, and methods, are sent free to any who desire to know what Liberal Christianity stands for and works for. A list of these free tracts will be sent on application. A full descriptive catalogue of the publications of the Association, including doctrinal, devotional, and practical works, will be sent to all who apply. All religious books by Unitarian authors are kept on sale, and will be sent on receipt of price. A list of such books, with prices, will be furnished upon request.

The Association is supported by the voluntary contributions of churches and individuals. Annual subscriptions of any amount are solicited. Address communications and contributions to the Secretary at his office, 25 Beacon Street, Boston, Mass. The following is the simple

FORM OF BEQUEST.

I give and bequeath to the American Unitarian Association, a corporation established by law in the State of Massachusetts, the sum of..... ..dollars.

[No. 210]

THE FIVE FUNDAMENTAL PRINCIPLES OF OUR FAITH

BY REV. CHARLES W. CASSON

BOSTON
AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street

Our Faith.

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

Typical Covenant of a Unitarian Church.

In the love of the truth, and the spirit of Jesus Christ, we unite for the worship of God and the service of man.

Our Declaration.

(*As expressed in the By-Laws of the American Unitarian Association.*)

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christanity; and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose."

(*As expressed by the National Conference of Unitarian and Other Christian Churches, at Saratoga, N. Y., in 1894.*)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

"The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this Constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

THE FIVE FUNDAMENTAL PRINCIPLES OF OUR FAITH.

The Fatherhood of God.

A babe lies in its cradle. At first it is only vaguely conscious of a great, looming figure above it, as its father leans over the cradle side. It looks and wonders. Later, it becomes conscious of the personality of the presence, as one distinct and apart from all others. Then it looks and knows. But there comes a time in the development of that child when it recognizes the parentage of the personality, and when its baby mind conceives the new thought and its baby lips form the new word "Father." Henceforth, it looks and knows and loves.

And in humanity's childhood men first were conscious of the looming presence of God, a something mysterious and mighty. Then they learned the further fact of personality, that God was a being separate and single, majestic and monarchical. But in the evolution of the race there came a time when the person became revealed as the parent, and the fact and force of God were merged into his Fatherhood.

We believe in the Fatherhood of God. We believe him to be infinite, omnipotent, universal. We give him all homage as the Creator, Continuer, and Controller of all life. We acknowledge his majesty, might, mystery. But under the splendor of his majesty we perceive the smile of his love; in the

greatness of his might we know the gentleness of his providence; amid the shadows of the mystic Fact we hold the simple surety of the Fatherhood of God.

We believe this in a very real sense. It is more than a definition, a simile, a figurative term. It is a fact. We are very children of God by birth and being. We are not creatures of the clay, but kinsmen to the spiritual Infinite. God is our Father, giving to us the life, nature, and heritage of the divine. We are bound to him by the bond of being as well as by the tie of love. As truly as our male parent is father in the flesh, God is Father in the spirit.

Only the liberal church can consistently believe in the Fatherhood of God as a real and vital fact. According to orthodoxy, God had an "only begotten" son. He alone, if the phrase means anything, was the legitimate child of God, having full claim to the title. He alone by birth and being belongs to the family. So far as mankind is concerned, its parentage is imputed to the evil one. All men are "conceived in sin and born in iniquity." If this be true, mankind stands outside the family circle of God, having only the hope of being mercifully adopted and of enjoying the care of a foster father.

But with such a limited application of the term, the principle is not worth the proclamation. It degrades mankind and is a slur upon the race. It grants us a concession that we believe belongs to us as a right. Rather are we sons, not by the accommodation of name, but by the actuality of nature. We are not adopted, but born into the family. As liberals, we proclaim the principle in all its fact and fulness.

Because of this belief, our fear of God is lost in our faith. He is not alien and apart from us. He is

very near and very dear to us. We approach him, not as subject to King, not as alien to Autocrat, not as beggar to Benefactor, but as child to Father, having clear claim to his love and care. Our prayer is not the plea for God's divine charity: it is the reaching forth for our own divine right.

Three little brothers were once walking along a dark road. Presently they heard the sound of footsteps ahead, as of some one approaching them. They began to be afraid; and, as a form loomed up in the dusk, the younger ones began to cry. But the eldest, with greater courage, kept his eyes fixed upon the approaching form; and finally, as it came nearer, he recognized the person, and, turning to his little brothers, exclaimed in joy, "Don't cry, it's father!" And in the darker days of the past, when humanity feared God, as it crouched in his felt presence, there was one, Jesus, whose clear, brave eyes beheld the truer fact, and who, catching a glimpse of the face of deity, turned to his brethren and proclaimed the Fatherhood of God. And we, living centuries afterward, have entered the glorious consciousness of the same splendid truth.

The Brotherhood of Man.

A little miss and I, walking home one day from Sunday-school, talked about the lesson on brotherhood that she had just learned. It had evidently made a deep impression on her; for, after telling me about it, she said, "Then you are my brother." "Yes," I replied. "And that man," pointing to a man on the other side of the street, "is my brother." Again I assented. We walked on in silence for a

little. Just in front of us was a Chinaman, grotesque and foreign-featured. Jeannie looked at him long, and finally said, as the evident outcome of her thought, "Then he must be my brother also." And I knew that she at least had learned the lesson of brotherhood.

It is just that lesson that we, as Unitarians, seek to learn and teach. The principle of brotherhood is the sure sequence of the principle of fatherhood. They who are children of the same Father must necessarily be brothers. There is no alternative, no avoidance of the inevitable inference. If we would call God Father, we must call man brother. Our second principle is the companion truth of the first, and in no way can they be dissociated.

This term is an inclusive one. The human race is included in its wide scope. There are no exceptions, from whatsoever cause. It is not limited to those we love or know. We may not shut out from the circle the low, the unfamiliar, the despised. The circle is as broad as human life. There lives no man, of any color, creed, caste, condition, character, who may rightly be excluded from the circling bond, and who has not full claim to the full rights of the brotherhood of man.

Such is the breadth and beauty of brotherhood. Such is the bond that binds man to man. It overlooks differences of degree and doctrine; it eliminates boundary lines of strife and separateness; it penetrates the surface of form and reveals the significance of fact; it brushes aside the paltry divisions of racial and religious prejudice, and blends the whole race in a common brotherhood. Every man becomes a kinsman, and the whole world a home.

A Federal soldier was in the firing line in a battle of the Civil War. Amid the smoke and din of the conflict he kept on loading his piece and firing at the approaching enemy. The opposing line came nearer, and the soldier aimed at a foremost figure. Just then the smoke lifted for a moment, and he recognized the one he was about to shoot as his brother, who had lived in the South and had joined the Confederate forces. Just in time the revelation came. The trigger was not pulled, and, where a moment before foes fought, brothers met.

In the strife of life to-day we meet each other too often as foemen. We imagine that life is a struggle for existence, and that we are justified in our selfish jostling of our fellow-men. Business becomes a battlefield, and Love is an angel that hovers on the outskirts, to pity when the fight is over. But, believing in the brotherhood of man, we must also accept the social sequence of the principle. In the face of the foe we behold the features of the friend. And with the revelation of this fact we stand for a new social ideal, in which men shall no longer strive as self-seekers, but shall co-operate as friends and brothers all.

The Leadership of Jesus.

A picnicking party, in the course of the day's adventures, descended a very deep and precipitous ravine. After exploring the bottom, they looked in vain for the way to ascend. High above showed a blue streak of sunlit sky, but no path to reach it. Most spent their time in regretting or in theorizing. Some were quite hopeless. But one of the number, more enterprising and wise, went apart, searched

every cranny and corner and cliff, and finally found a narrow path that led to the upper plain. Coming back, he informed the party, and under his guidance all were soon in safety and sunshine upon the higher level.

Twenty centuries ago humanity lived on the low level of selfish life. The atmosphere was chill, the scope narrow, the limits oppressive. High above it humanity caught momentary glimpses of the brightness of the ideal and the beauty of a higher and holier life. Finally, a young man determined that he should ascend. So he went apart from his fellows, and after long years of search found a pathway that led upward into the sunshine. He returned to the multitude below, told it of his discovery, and tried to induce it to make the ascent. But the multitude would not believe his report, but put him to death. He died; but his message lived, and the way upward had been marked out for the feet of future men. That young man was Jesus of Nazareth.

What avails it if the world, regretting his death, should deify him, build countless temples in his name, and make merit of his brave death? What avails it if Christendom has pinnacled him in the highest, and made him very God? One fact remains, and the fact of supremest import. The path he pointed out is still there, leading from vice to virtue, from shadow to sunshine, from degradation to divinity. It is the path of the love-life. He who will may tread it. He who would follow the leadership of Jesus *must* tread it.

The leadership of Jesus may mean more to the Unitarian than to any other. Those who make him deity set an impossible task before mankind. If you tie

a log to one man and a balloon to another, and bid them both rise, you are not more unjust than are they who command a finite man to follow the example of the infinite God. But to believe in his being human like ourselves is to be given new hope and courage. What he has done, we can do; where he has gone, we can go; what he has accomplished, we can achieve. He leads, and we may follow.

A boy stood on the street corner of an Italian city, playing a violin. The boy was young, the instrument was ill-tuned, the strains were not attractive. The people passed by without responding to his appeals. A celebrated violinist happened along, and, pityingly, took the violin from the boy. After tuning its strings, he began to play. As the perfect music filled the air, the crowd heard, stopped, gathered around, responded. And when the violin was handed back to him, the boy took it with a new reverence and a new hope. That the old instrument was capable of such divine music he had never dreamed.

And Jesus showed to us the harmonies of which the instrument of human nature was capable. Tuning it to the keynote of love, he played so sweet a song that in twenty centuries we have not forgotten its beauty. And the same instrument lies in our hands to-day. From it, if we follow the leadership of Jesus, we shall draw the same exquisite strains of the song of the love-life.

Salvation by Character.

A flower grows in the open field. It has within itself certain potential powers. There is a living energy that gives it life and growth. There is a law of its being that communicates itself to every minutest

cell, and directs its evolution along certain lines. The flower is saved from imperfection and becomes the perfect bloom by obedience to that inner law.

A soul, like a seed, has within itself certain inherent powers. There is a designed perfection of life possible to both men and flowers. In order to attain it, there must be obedience to the law of God. It becomes the religious business of life to save one's self from the imperfect and incomplete. Salvation is the attainment of the best and the God-intended in character.

Salvation thus is a natural process. It is the outworking in life of law. It is the development of character. There is nothing artificial about it. There is no supernatural magic by which a stunted stalk can become at once a perfect blossom, or a stunted soul be saved in a moment or by a single act from meanness and imperfection. Salvation is strength, and strength comes by the exercise of our diviner faculties. Salvation is growth, and growth comes by the yielding to the impulse of God in law. Salvation is perfection, and perfection comes by perfect obedience. And strength, growth, and perfection become manifest in character.

Salvation, then, comes less by faith than by force, less by belief than by being, less by the confession of a creed than by the character of a life. It is not a rope let down from above, so much as a vine growing upward from below. It is the daily doing of the helpful deed. It is the upward and outward reaching of the aspiring soul. It is that process by which we build strong, good, noble character.

The different sects might be likened to ticket-sellers. One claims that only a red ticket will admit one to the glories of heaven. Another makes similar claim

for the white ticket, while a third warns his hearers to have none but a blue one. If we have any part in the proceeding, it is to proclaim to the anxious crowd the single and simple message: "Friends, it isn't the color of the ticket that counts. It is the cleanness of the hand that knocks for admission."

The Progress of Mankind Onward and Upward Forever.

We believe in evolution as an eternal force in all life, hence we believe in the progress of mankind. For untold millions of years life on this planet has been struggling upward to assume new and higher forms. Not a day has passed in ten million years but life was higher at sunset than at dawn. With infinite slowness, but with infinite sureness, a subtle power has been at work in the clay, shaping, purifying, perfecting. From amœba to man the pathway ran, up which life has made its age-old ascent.

And to-day, in the life of modern men, the principle is still actively at work. By the irresistible impulse of God mankind is still making ascent toward higher levels and nobler life. Eternal progress is the purpose and privilege of life. As surely as the tides of the ocean rise, so surely is mankind caught in the resistless uplift of the power of God.

Hence it becomes man's duty to accept new conditions, new conceptions, new commands. Religion deals with the present. Truth is not so much an echo from the ancient past, as it is a living voice in modern time. Revelation is the ray direct, not a mere reflection. Each new day brings a new truth and a new task. The facts or faith of any other age cannot

suffice for this. Truth assumes new forms to fit the mental growth of man. The living truth cannot be caught in the meshes of a creed. Creeds are but the lifeless husk of the nut, from which the kernel has escaped to become the living, growing, branching tree.

We believe in the wisdom and the duty of that divine discontent that shall stir us ever to new life and nobler endeavor. What has been done in the past we can do in the present, and we can do more. It is our religious duty to make perpetual progress in thought, life, liberty, and love.

We believe in the immortality and the eternal progress of the soul. This present existence is only a period and a part of life total. Death is but the gateway through which the soul shall pass to life eternal. The path we tread goes on forever and forever. Our feet touch the clay only that we may prepare for still higher flight. The root life of the present shall sometime blossom into the flower of the immortal. Death is the winter that may blast the leaf, but may not touch the life that made the leaf, and shall make others in the summers yet to come.

Leaving Queenstown for Niagara Falls by trolley, the road at first turns and twists in the strangest possible way. Time and again it runs directly toward its starting-point. One's first thought is that the engineer who planned the road must have been demented. But by and by one realizes that every turn and twist brings the car either onward or upward, and that as a result the high level soon is reached, and the rails run straight to their destination.

And often it seems as though life were chaotic, unplanned, unguided. Crises come, evils devastate,

wrong triumphs, chaos prevails. Nations are caught in the surge of social revolution, and old orders are swept under and out. But we believe that by every surge and swell of life, social, political, industrial, God's purpose moves to its fulfilment, and that by every swinging cycle of evolution or revolution mankind makes progress onward and upward forever.

UNITARIANISM IN AMERICA

A History of its Origin and Development

By George Willis Cooke, Member of the American Historical Association, American Association for the Advancement of Science, American Academy of Political and Social Science, etc.

Size, 5 3-4 x 8 1-2 inches; pages, 463; 21 full-page illustrations; price, $2.00 *net;* postage, 14 cents additional.

THE purpose of this work is to furnish a complete, impartial, and candid record of the origin and growth of American Unitarianism, with accounts of its organization, its progress, and its relation to all present-day movements for social and religious betterment, all of which is presented in "the true spirit of the historical method, without reference to local interests and without sectional preferences." Controversial treatment is thus happily avoided. The author has made long and thorough examination of original manuscripts and journals, as well as many magazines, newspapers, and printed reports of various kinds. The result has been to bring together into a single octavo volume of 475 pages much valuable material, heretofore to be found only in widely scattered sources, and a large array of facts not obtainable elsewhere. The volume is fully indexed, making all references to any one topic readily accessible. The book thus becomes a valuable reference work as well as a thoroughly readable and instructive history. It has been written with special reference to its helpfulness in explaining the Unitarian attitude and temper.

The opening chapters begin with the English Sources of American Unitarianism, followed by chapters upon the Liberal Side of Puritanism, the Growth of Democracy in the Churches, and the Silent Advance of Liberalism. Then follows the organization of the American Unitarian Association, and its various activities as the national executive organization of our churches are fully set forth. Chapters are given to the accounts of the Sunday School Society, the Boston Fraternity of Churches, the Women's National Alliance, the Post-office Mission, and other enterprises which mark the spirit of Unitarian endeavor. The relation of Unitarianism to philanthropy, reforms, education, and literature, receive special chapters of unusual interest. The closing chapter treats of the future of Unitarianism.

In addition to the text itself are twenty-one full-page half-tone portrait illustrations of prominent Unitarian leaders, including a frontispiece of Channing. These grouped pictures add not a little to the general interest of the volume.

AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston

STEPS OF BELIEF

By James Freeman Clarke

Size, 5 x 7; pages, 311; price, 60 cents *net;* postage, 8 cents.

AN able advocate's successful defence of Rational Christianity against Atheism, Free Religion, and Romanism. In a vigorous, unprejudiced, and frank way the author emphasizes the cardinal doctrines of the Christian religion while at the same time undermining the positions upon which these three opponents of Rational Christianity take their stand.

ORTHODOXY: Its Truths and Errors

By James Freeman Clarke

Size, 5 1-4 x 7 1-2; pages, 512; price, 75 cents *net;* postage, 12 cents.

A FAIR, broad-minded presentation and examination of Orthodox doctrines from the Unitarian point of view. Although the writer's criticisms are acute, the spirit of the book is conciliatory, and the method reasonable and just. In a style clear and forcible is presented much wholesome theological truth.

ESSENTIALS AND NON-ESSENTIALS IN RELIGION

By James Freeman Clarke

Size, 4 1-4 x 6; pages, 148; price, cloth, 35 cents *net;* postage, 5 cents· price, paper, 25 cents *net;* postage, 4 cents.

THESE lectures are admirable presentations of the vital principles of Christian faith, containing many helpful suggestions, especially for those disturbed by the transition from the old to the new religious thought. The subjects are: I. Faith and Belief: Essential Belief concerning God. II. Christ and Christianity. III. The Bible. IV. The Church and Worship. V. Christian Experience. VI. The Future Life.

AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston

THE American Unitarian Association is the working missionary organization of the Unitarian churches of America. It seeks to promote sympathy and united action among Liberal Christians, and to spread the principles which are believed by Unitarians to be essential to civil and religious liberty and progress and to the attainments of the spiritual life. To this end it supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes, sells, and gives away books, sermons, tracts, hymn-books, and devotional works.

Tracts descriptive of Unitarian principles, doctrines, and methods, are sent free to any who desire to know what Liberal Christianity stands for and works for. A list of these free tracts will be sent on application. A full descriptive catalogue of the publications of the Association, including doctrinal, devotional, and practical works, will be sent to all who apply. All religious books by Unitarian authors are kept on sale, and will be sent on receipt of price. A list of such books, with prices, will be furnished upon request.

The Association is supported by the voluntary contributions of churches and individuals. Annual subscriptions of any amount are solicited. Address communications and contributions to the Secretary at his office, 25 Beacon Street, Boston, Mass. The following is the simple

FORM OF BEQUEST.

I give and bequeath to the American Unitarian Association, a corporation established by law in the State of Massachusetts, the sum of.....dollars.

[No. 211]

PACIFIC UNITARIAN
FOR THE MINISTRY
Berkeley, California

GOOD TIDINGS

BY ELLEN S. BULFINCH

BOSTON
AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street

Our Faith.

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

Typical Covenant of a Unitarian Church.

In the love of the truth, and the spirit of Jesus Christ, we unite for the worship of God and the service of man.

Our Declaration

(*As expressed in the By-Laws of the American Unitarian Association*).

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity; and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose."

(*As expressed by the National Conference of Unitarian and Other Christian Churches, at Saratoga, N. Y., in 1894.*)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

"The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this Constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

GOOD TIDINGS.

BY ELLEN S. BULFINCH.

Great truths lie hidden beneath all sincere religious beliefs, but it is indeed good tidings of great joy that the Unitarian faith brings to the world to-day. The past century has seen marvellous things discovered and accomplished, and in this new age people look for fresh expressions of religious thought, that shall be more in harmony with the grandeur of the universe and more truly represent what the great teachers of our race in every age have tried to show us concerning divine things. There are some who think of the Creator of this wonderful world and life of ours as being displeased with his children, and only turned from his anger by the sacrifice of an innocent Christ. To such we say that we believe God to be a loving Father, as Jesus of Nazareth said, and that he is gradually bringing us forward, step by step, and age by age, out of chaos and the dark, up to the glorious liberty of his perfect children. He is not only, in the words of Herbert Spencer, "the One Absolute Certainty," "the Inscrutable Existence everywhere manifested," "the Infinite and Eternal Energy from which all things proceed," but he stands in the closest and most loving relation to each soul, ready to respond to the slightest motion towards himself, and to be its heavenly Friend and Almighty Guide,—in very truth, "the Companion of Paradise." He puts into

our hands, by degrees, the tools we need to do our work with here on the earth. He leads us to find out how to use his different gifts, such as light, heat, the electric current, the X-ray, etc., and how to apply the great laws which govern the outward phenomena around us, and also the world of mental activity within. One by one we make these discoveries, and we believe that finer forms of matter and new laws governing whole regions of action and of thought unknown to us now, are patiently biding their time, ready to reward our search some day, and surprise us with their power and beauty. Through prayer, the natural language of the heart, we can speak to the All-powerful One, and we feel sure that he hears us, and loves to bestow his "good gifts" upon us, though he may not, in his wisdom and his deep affection, always give us what we, in our blindness, would ask. Our belief in this Eternal Father calls upon us to live as he would have us live, in harmony with his majestic laws, in purity and simplicity of heart and of life, in a confidence which knows no fear, and a courage which he is ready to sustain from day to day by his own exhaustless energy. He will help us to attain the serene spirit by which we can do all things, "as to the Lord, and not unto men," who will often disappoint us, and he will reward us with the joy which the child of God sometimes feels when called to lonely and difficult tasks that remove us from human companionship, either in order to study God's marvellous laws and understand them better in solitude, or to bear some heavy burden of caring for his children, obscure to us perhaps, but in which we can feel that we have his blessing and are helping on his work.

"His wisdom ever waketh
His sight is never dim,
He knows the way he taketh,
And I will walk with him."

For the fuller knowledge of our Father our hearts glow with gratitude to Jesus of Nazareth. It is no wonder that he has been, and still is, worshipped by many even as a Divine Person, such rich gifts did he bring to the world. But we do not so preach Christ, nor do we believe that he would have wished it. Beyond all other spiritual leaders he had the vision of eternal realities, and he bound together in his teaching the two mighty thoughts of the Fatherhood of God and the Brotherhood of all people, and showed us that our worship is only real when we love and serve all God's children to the utmost of our power. There are many ways of serving. Every one can do something to brighten the lives of others. In this new age, as we come to see clearly that all people have essentially the same needs with ourselves, new ways of carrying out the teachings of Jesus are continually opening. Whatever our own gifts may be, we can make them contribute to the common stock of happiness, and are blessed both in giving and receiving.

"Jesus, I fain would find
Thy zeal for God in me,
Thy yearning pity for mankind,
Thy burning charity."

God wishes us to do our best for each other, and the more that we try the more power he seems to give us to work with him in his blessed ministries, for, as the old apostolic teaching reads, "to all the Father desires to give of his own gracious gifts." So we look

to Jesus, who brought us this beautiful gospel of love and taught us that we are all members one of another, and who lived himself in the light of these high ideals, going about to do good, and giving up his life for mankind, not as we worship the Great Creator, our Celestial Companion, the High and Lofty One, who inhabited Eternity, but as unto our master and teacher, the elder brother who has shown us the way, the fairest of the sons of men, who through all the centuries since he walked on earth has remained, in the words of Martineau, "the most enduring object of human affection."

"May I send my love to Jesus?" asked a little child, unexpectedly, as she knelt at her mother's knee for her evening prayer, and her mother could not say her nay.

We learn of Jesus and of the history of the Hebrews, with their long struggle after a knowledge of God, from the Bible, the collected writings which form the Old and New Testaments. Generations of our forefathers have lived in the light of it, and meditating upon its holiest and clearest lessons they found, in spite of its having been translated, often imperfectly, from older languages, and containing much that still remains doubtful and perplexing, enough of divine truth to be their guide and strong support through the wilderness of life. We believe that the Bible is inspired only as are the sacred books of all nations, but as the Hebrew seers and prophets rose at last to a spiritual height surpassing all other seekers after truth, and their message culminated in the glorious gospel of Jesus, so we hold to our hearts this Book of books, which we have inherited from our fathers. The splendor and force of its language

command our admiration and stamp its teachings upon the mind, while every day they grow clearer to our understanding from the explanations of enlightened criticism. We welcome all the research that shows us how the idea of the one true God slowly rose and expanded, and how the different books were put together, until the Bible came to exist as a whole, as we have it now, with all its mysteries and enigmas the bread of life to the believer's heart, the human soul in its search after the Eternal speaking from the depths of the past to the soul of man to-day.

And what may we think about the life beyond? About the life of the soul, which we know is our real self, when the body grows weary, and is laid away? Whether the account be true or not that Jesus, through the Father's grace and his own extraordinary power of spirit, was able to appear to his disciples after death and prove to them that he was living, we know that we are still in God's universe, and he is with us, for he is everywhere, and he will take care of us, as he does now, wherever we may be. Even if we do not desire a future life for ourselves, our hearts plead that we may see again the parents, the children, the friends we have lost, who have entered before us into the unseen. And, believing as we do that our spirits share the nature of the Eternal, we have good ground for belief in a future life, not as a reward for any good actions here, but as truly a natural process as was our birth into this world, or the coming of the violet and anemone out from the dark earth in the spring.

There is no selfishness in this expectation of a continued life. If we love our lost friends, we wish to see them again, to understand them better and do

better by them than we could possibly do here, and, if we love our God and Father, we wish to go on working for him, and to enter with more intelligence into his vast and beautiful designs. The old catechism describes the chief end of man as "to glorify God and enjoy him forever," and these words express our longing, as we think of the goodness of our Father, the beauty of his works, his nearness to us, and the wonderful possibilities of the natures he has given us. "Because thy loving-kindness is better than life, my lips shall praise thee."

And may we not, in our lowliness, also believe a corresponding truth? The great English preacher, Stopford Brooke, says, "God never considers himself at all," and surely we may think that our Almighty Father finds happiness, like an earthly father, in considering his children, in developing and making them perfect, in combining them for carrying out of mighty undertakings that as yet we know not of, and so enjoying them forever, through all the ages. The human personality is the most precious thing that this world can show us, and doubtless he who made it values it far more than we.

"I came," said Jesus, "that they might have life, and that they might have it more abundantly," and on the hills of Galilee he taught his disciples, and the crowds that thronged to hear his words, how to enter into the blessedness of this higher life, the real life of humanity, and how to meet the trials and solve the problems of their every-day experience by the light of heavenly wisdom. With patience and fortitude, therefore, with forbearance and compassion, and with eyes opened to the needs of the other children of God around us, so often messengers of things

divine, let us follow him in the path of obedience, confident that there is hope for all, that we can rise above our temptations and repair our mistakes, and that we are needed in God's world.

We are meant to fulfil a glorious destiny. Even here and now every effort we make to turn towards the light, to overcome evil with good, brings us something of creative joy, and our Father with boundless treasures of energy and love is at our side.

Books of Every Day Helpfulness

A BOOK OF DAILY STRENGTH

Edited by V. D. Davis

Size, 4 1-2 x 7 1-4; pages, 372; price, $1.20 *net;* postage, 10 cents.

SELECTIONS from well-known Unitarian writers,— both British and American,— arranged for daily use, one page for each day. The only Year Book issued containing extracts of prose and verse chosen wholly from the writings of Unitarian authors.

LEAVES OF HEALING

Edited by Katherine P. Sutton

Size, 5 x 6 1-4; pages, 241; price, 60 cents *net;* postage, 7 cents.

A FRESH, hopeful, and invigorating collection of quotations from many sources, arranged under eight general topics: Life's Victories; Death's Ministry; Immortality; The Family in Earth and in Heaven; Eternal Goodness; The Father's Will; Aspiration; and The Perfect Trust.

DAILY PRAISE AND PRAYER

Compiled by Rush R. Shippen

Size, 5 1-4 x 7; pages, 379; price, 75 cents *net;* postage, 11 cents.

EACH page is made up of a selection from Scripture, a hymn, and a prayer, furnishing for each day of the year a brief devotional service. The poetical selections forming the hymns are gathered from all accessible sources: the prayers are taken in the main from the ancient liturgies.

AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston

Three of Dr. Savage's Books

PILLARS OF THE TEMPLE

By Minot J. Savage

Size, 5 1-4 x 7 3-4; pages, 226; price, 90 cents *net;* postage, 9 cents additional.

THE foundation truths of religion cannot be too often emphasized or repeated, and the chapters of this book go far to clear up confused popular ideas about the subjects dealt with. To such confusion of thought the author is an eager foe: one of his unvarying aims has ever been to seek the fundamental truths of religion and to present them in words so terse and simple and theologically untechnical that equivocation or misunderstanding is impossible. The pillars upon which this temple is reared are sturdy columns of rational religious conceptions which devoutly concern the development of the higher life.

OUT OF NAZARETH

By Minot J. Savage

Size, 5 1-4 x 7 3-4; pages, 378; price, $1.20 *net;* postage, 13 cents.

CAN any good thing come out of Nazareth? Come and see," is the quotation on the title-page of this book, and with this query in mind the writer traverses with his reader the ground made historic by the life and teachings of the Man of Galilee. With deep sympathy and appreciation, and with an equally strong desire to clear the path of entangling after-growths, the author guides the way, forest-through, to the open of a cloudless and sunlit vista of the great and essential principles of the religion of Jesus.

MEN AND WOMEN

By Minot J. Savage

Size, 5 1-2 x 8; pages, 179; price, 80 cents *net;* postage, 8 cents.

A REVIEW of the respective parts that men and women play in the organization of society, their individual responsibilities and duties, their relation to each other and to their children, involving also the further questions of divorce and of woman's growing independence. The book traces the successive steps from love and marriage through the various influences and opportunities which, rightly used, lead to the ideal home and all the noble influences for good which emanate therefrom.

AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston

THE American Unitarian Association is the working missionary organization of the Unitarian churches of America. It seeks to promote sympathy and united action among Liberal Christians, and to spread the principles which are believed by Unitarians to be essential to civil and religious liberty and progress and to the attainments of the spiritual life. To this end it supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes, sells, and gives away books, sermons, tracts, hymn-books, and devotional works.

Tracts descriptive of Unitarian principles, doctrines, and methods, are sent free to any who desire to know what Liberal Christianity stands for and works for. A list of these free tracts will be sent on application. A full descriptive catalogue of the publications of the Association, including doctrinal, devotional, and practical works, will be sent to all who apply. All religious books by Unitarian authors are kept on sale, and will be sent on receipt of price. A list of such books, with prices, will be furnished upon request.

The Association is supported by the voluntary contributions of churches and individuals. Annual subscriptions of any amount are solicited. Address communications and contributions to the Secretary at his office, 25 Beacon Street, Boston, Mass. The following is the simple

FORM OF BEQUEST.

I give and bequeath to the American Unitarian Association, a corporation established by law in the State of Massachusetts, the sum of.....dollars.

[No. 212]

CONCERNING RELIGION

Selections from the Chapters on "Religious Development" in Andrew D. White's "Autobiography"

BOSTON
AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street

Our Faith.

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

Typical Covenant of a Unitarian Church.

In the love of the truth, and the spirit of Jesus Christ, we unite for the worship of God and the service of man.

Our Declaration.

(*As expressed in the By-Laws of the American Unitarian Association.*)

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity; and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose."

(*As expressed by the National Conference of Unitarian and Other Christian Churches, at Saratoga, N. Y., in 1894.*)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

"The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this Constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

CONCERNING RELIGION.

Our rector was one day called to attend the funeral of a little child but a few weeks old, the daughter of neighbors of ours. The father was a big-bodied, big-hearted, big-voiced, successful man of business, well liked for his bluff cordiality and generosity, who went to church because his wife went. The mother was a sweet, kindly, delicate woman, the daughter of a clergyman, and devoted to the Church.

It happened that for various reasons, and more especially on account of the absence of the father from home on business, the baptism of the child had been delayed until its sudden death prevented the rite forever.

The family and neighbors being assembled at the house, and the service about to begin, an old maiden lady, who had absorbed the teachings of Dr. Gregory and wished to impress them on those present, said to the father, audibly and with a groan, "Oh, Mr. ——, what a pity that the baby was not baptized!" to which the rector responded with a deep sigh and in a most plaintive voice, "Yes!" Thereupon the mother of the child burst into loud and passionate weeping, and at this the father, big and impulsive as he was, lost all control of himself. Rising from his chair,

he strode to the side of the rector, and said: "That is a slander on the Almighty. None but a devil could, for my negligence, punish this lovely little child by ages of torture. Take it back,—take it back, sir,—or, by the God that made us, I will take you by the neck and throw you into the street." At this the gentle rector faltered out that he did not presume to limit the mercy of God, and after a time the service went on; but sermons on baptismal regeneration from our pulpit were never afterward frequent or cogent.

Startled as I was at this scene, I felt that the doctrine had not stood the test. More and more there was developed in me that feeling which Lord Bacon expressed so profoundly and pithily, in his essay on "Superstition," when he said:—

"It were better to have no opinion of God at all than such an opinion as is unworthy of Him; for, if the one is unbelief, the other is contumely: and certainly superstition is the reproach of the Deity. Plutarch saith well to that purpose: 'Surely, I had rather a great deal that men should say there was no such man at all as Plutarch than that they should say that Plutarch ate his children as soon as they were born,'—as the poets speak of Saturn: and as the contumely is greater towards God, so the danger is greater towards men." . . . . . .

In those days conformity to religious ideas was carried very far at Yale. On week-days we had early prayers at about six in the morning, and evening prayers at about the same hour in the afternoon; but on Sundays we had not only morning and evening prayers in the chapel, but morning and afternoon service at church. I attended St. Paul's Episcopal Church, sitting in one of the gallery pews assigned to

undergraduates, but cannot say that anything that I heard during this period of my life elevated me especially. I joined in the reading of the Psalter, in the singing of the chants and hymns, and occasionally in reciting part of the creeds, though more and more this last exercise became peculiarly distasteful to me.

Time has but confirmed the opinion which I then began to hold, that, of all mistaken usages in a church service, the most unfortunate is this demand which confronts a man who would gladly unite with Christians in Christian work, and, in a spirit of loyalty to the Blessed Founder of Christianity, would cheerfully become a member of the church and receive the benefit of its administrations,—the demand that such a man stand and deliver a creed made no one knows where or by whom, and of which no human being can adjust the meanings to modern knowledge, or indeed to human comprehension.

My sympathies, tastes, and aims led me to desire to enter fully into the Church in which I was born. There was no other part of the service in which I could not do my part, but to stand up and recite the creeds in all their clauses, honestly, I could not. I had come to know on what slender foundations rested, for example, the descent into hell; and, as to the virgin birth, my reading showed me so weak a basis for it in the New Testament taken as a whole, and so many similar claims made in behalf of divine founders of religions, that, when I reflected on the reasons for holding the doctrine to be an aftergrowth upon the original legend, it was impossible for me to go on loudly proclaiming my belief in it. Sometimes I have refrained from reciting any part of the creed; but often, in my reverence for what I admire in the

service, in my love for those whom I have heard so devoutly take part in it in days gone by, and in my sympathy with those about me, I have been wont to do what I could,—have joined in repeating parts of it, leaving out other parts which I, at least, ought not to repeat. . . . . .

Various things combined to increase my distrust for the prevailing orthodoxy. I had a passion for historical reading,—indeed, at that time had probably read more and thought more upon my reading than had most of my age in college,—and the more I thus read and thought, the more evident it became to me that, while the simple religion of the Blessed Founder of Christianity has gone on through the ages producing the noblest growths of faith, hope, and charity, many of the beliefs insisted upon within the Church as necessary to salvation were survivals of primeval superstition, or evolved in obedience to pagan environment or Jewish habits of thought or Greek metaphysics or mediæval interpolations in our sacred books; that most of the frightful systems and events in modern history have arisen from theological dogmatism; that the long reign of hideous cruelty in the administration of the penal law, with its torture chambers, its burnings of heretics and witches, its cruelties of every sort, its repressions of so much of sane human instinct and noble human thought, arose from this source, directly or indirectly; and that even such ghastly scenes as those of the French Revolution were provoked by a natural reaction in the minds of a people whom the Church, by its theory of divine retribution, had educated for ages to be cruel.

But what impressed me most directly as regards the

whole orthodox part of the Church was its virtual support of slavery in the crisis then rapidly approaching. Excellent divines, like Bishop Hopkins of Vermont, the Rev. Dr. Parker of New Jersey, and others holding high positions in various sections throughout the country, having based elaborate defences of slavery upon Scripture, the Church as a whole had acquiesced in this view. I had become bitterly opposed, first, to the encroachments of the slave power in the new Territories of the United States, and, finally, to slavery itself; and this alliance between it and orthodoxy deepened my distrust of what was known about me as religion. As the struggle between slavery and freedom deepened, this feeling of mine increased. During my first year at college the fugitive-slave law was passed, and this seemed to me the acme of abominations. There were, it is true, a few religious men who took high ground against slavery; but these were generally New England Unitarians or members of other bodies rejected by the orthodox, and this fact increased my distrust of the dominant religion.

Some years before this, while yet a boy preparing for college, I had met for the first time a clergyman of this sort,—the Rev. Samuel Joseph May, pastor of the Unitarian church in Syracuse; and he had attracted me from the first moment that I saw him. There was about him something very genial and kindly, which won a way to all hearts. Though I knew him during many years, he never made the slightest effort to proselyte me. To every good work in the community, and especially to all who were down-trodden or oppressed, he was steadfastly devoted: the Onondaga Indians of Central New York

found in him a stanch ally against the encroachments of their scheming white neighbors; fugitive slaves knew him as their best friend, ready to risk his own safety in their behalf.

Although he was the son of an honored Massachusetts family, a graduate of Harvard, a disciple of Channing, a man of sincere character and eloquent manners, he was evidently dreaded by the great majority of the orthodox Christians about him. I remember speaking to him once of a clergyman who had recently arrived in Syracuse, and who was an excellent scholar. Said Mr. May to me, "I should like to know him, if that were possible." I asked, "Why not call upon him?" He answered, "I would gladly do so, but do you suppose he would return my call?" "Of course he would," I replied: "he is a gentleman." "Yes," said Mr. May, "no doubt he is, and so are the other clergymen; yet I have called on them as they have come, and only two or three of them all have ever entered my house since." Orthodox fanatics came to remonstrate and pray with him, but these he generally overcame with his sweet and kindly manner. To slavery he was an uncompromising foe, being closely associated with Garrison, Phillips, and the leaders of the anti-slavery movement; and so I came to see that there was a side to Christianity not necessarily friendly to slavery, but I also saw that it was a side not welcomed by the churches in general, and especially distrusted in my own family. I remember taking to him once an old friend of mine, a man of most severe orthodoxy; and, after we had left Mr. May's house, I asked my friend what he thought of the kindly heretic. He answered, "Those of us who shall be so fortunate

as to reach heaven are to be greatly surprised at some of the people we are to meet there." . . . .

I became convinced that what the world needed was more religion rather than less, more devotion to humanity and less preaching of dogmas. Whenever I spoke of religion, it was not to say a word against any existing form; but I especially referred, as my ideals of religious conduct, to the declaration of Micah, beginning with the words, "What doth the Lord require of thee?"; to the Sermon on the Mount; to the definition of "pure religion and undefiled" given by Saint James; and to some of the wonderful utterances of Saint Paul.

One day a student at Ann Arbor said to me that an old man, living not far from the university grounds, was very ill and wished to see me. I called at once, and found him stretched out on his bed, and greatly emaciated with consumption. He was a Hicksite Quaker. As I entered the room, he said: "Friend, I hear good tidings of thee: thou art telling the truth. Let me bear my testimony before thee. I believe in God and in a future life, but in little else which the churches teach. I am dying. Within two or three days, at furthest, I shall be in my coffin. Yet I look on the future with no anxiety: I am in the hands of my loving Father, and have no more fear of passing through the gate of death into the future life than of passing through yonder door into the next room." After kindly talk I left him, and next day learned that he had quietly passed away.

It may now be asked, What is the summing up of my relation to religion, as looked upon in the last years of a long life, during which I have had many suggestions to thought upon it, many opportunities to

hear eminent religionists of almost every creed discuss it, and many chances to observe its workings in the multitude of systems prevalent in various countries?

As a beginning, I would answer that, having for many years supplemented my earlier observations and studies by special researches into the relations between science and religion, my conviction has been strengthened that religion in its true sense—namely, the bringing of humanity into normal relations with that Power, not ourselves, in the universe, which makes for righteousness—is now, as it always has been, a need absolute, pressing, and increasing.

As to the character of such normal relations, I feel that they involve a sense of need for worship,—for praise and prayer, public and private. If fine-spun theories are presented as to the necessary superfluity of praise to a perfect Being, and the necessary inutility of prayer in a world governed by laws, my answer is that law is as likely to obtain in the spiritual as in the natural world; that, while it may not be in accordance with physical laws to pray for the annihilation of a cloud and the cessation of a rain-storm, it may well be in accordance with spiritual laws that communication take place between the Infinite and finite minds; that helpful inspiration may be thus obtained,—greater power, clearer vision, higher aims.

As to the question between worship by man as an individual being, face to face with the Divine Power, and worship by human beings in common, as brethren moved to express common ideas, needs, hopes, efforts, aspirations, I attribute vast values to both.

As to the first. Each individual of us has perhaps

an even more inadequate conception of "the God and Father of us all" than a plant has of a man; and yet the universal consciousness of our race obliges a human being under normal conditions to feel the need of betterment, of help, of thankfulness. It would seem best for every man to cultivate the thoughts, relations, and practices which he finds most accordant with such feelings and most satisfying to such needs.

As to the second. The universal normal consciousness of humanity seems to demand some form of worship in common with one's fellow-men. All forms adopted by men under normal conditions, whether in cathedrals, temples, mosques, or conventicles, clearly have uses and beauties of their own.

If it be said that all forms of belief or ceremonial obscure that worship, "in spirit and in truth," which aids high aspiration, my answer is that the incorporation, in beliefs and forms of worship, of what man needs for his spiritual sustenance seems to me analogous to the incorporation in his daily material food of what he needs for his physical sustenance. As a rule, the truths necessary for the sustenance and development of his higher nature would seem better assimilated when incorporated in forms of belief and worship, public or private, even though these beliefs and forms have imperfections or inadequacies. We do not support material life by consuming pure carbon or nitrogen or hydrogen. We take these in such admixtures as our experience shows to be best for us. We do not live by breathing pure oxygen: we take it diluted with other gases, and mainly with one which, if taken by itself, is deadly.

This is but a poor and rough analogy, but it seems

a legitimate illustration of a fact which we must take account of in the whole history of the human race, past, present, and future. It will, in my opinion, be a sad day for this or for any people when there shall have come in them an atrophy of the religious nature; when they shall have suppressed the need of communication, no matter how vague, with a supreme power in the universe; when the ties which bind men of similar modes of thought in the various religious organizations shall be dissolved; when men, instead of meeting their fellow-men in assemblages for public worship which give them a sense of brotherhood, shall lounge at home or in clubs; when men and women, instead of bringing themselves at stated periods into an atmosphere of prayer, praise, and aspiration, to hear the discussion of higher spiritual themes, to be stirred by appeals to their nobler natures in behalf of faith, hope, and charity, and to be moved by a closer realization of the fatherhood of God and the brotherhood of man, shall stay at home and give their thoughts to the Sunday papers or to the conduct of their business or to the languid search for some refuge from boredom.

I grant that there are circumstances which may oblige a self-respecting man to withdraw from religious organizations and assemblages. There may be reactionary zeal of rabbis, priests, deacons, destructive to all healthful advance of thought; there may be a degeneration of worship into fetichism; there may be control by young Levites whose minds are only adequate to decide the colors of altar-cloths and the cut of man-millinery; there may be control by men of middle age who preach a gospel of "hatred, malice, and all uncharitableness"; there may be tyranny by

old men who will allow no statements of belief save those which they learned as children.

From such evils there are, in America at least, many places of refuge; and, in case these fail, there are the treasures of religious thought accumulated from the days of Marcus Aurelius, Saint Augustine, and Thomas à Kempis to such among us as Brooks, Gibbons, Munger, Henry Simmons, Rabbis Weinstock and Jacobs, and very many others. It may be allowed to a hard-worked man who has passed beyond the allotted threescore years and ten to say that he has found in general religious biography, Jewish, Catholic, and Protestant, and in the writings of men nobly inspired in all these fields, a help without which his life would have been poor indeed.

RELIGION OF HUMANITY, THE

By Octavius B. Frothingham

Size, 5 3-8 x 7; pages, 338; price, $1.00 *net;* postage, 11 cents.

A SINGULARLY clear and strong exposition of fundamental religious principles and ideas that lie deeply rooted in human nature and the moral order. Free from tradition and convention, with keen philosophical and spiritual insight into religious truths, the author presents original and acute views of the moral ideal, the conscience and its education, the problem of good and evil. In his rational and reverent interpretation of the nature of God and Jesus, in his critical examination of the Bible and the belief in immortality, he holds the opinion that the religion of humanity "finds its authentication on the basis which humanity furnishes, draws from humanity its inspiration, consults humanity for its principle, adopts, on the whole, the confession that humanity has most persistently made. . . . For human nature, under liberty, will vindicate itself as a divine creation."

TRANSCENDENTALISM IN NEW ENGLAND

By Octavius B. Frothingham

Size, 5 3-4 x 7 3-4; pages, 395; price, $1.00 *net;* postage, 16 cents.

THIS is not a critical or philosophical account of Transcendentalism in New England, but a plain history which presents the subject with the smallest possible admixture of discussion, either in defence or opposition. The author has avoided the metaphysics of his theme, by presenting cardinal ideas in the simplest statement he could command, and omitting the details that would only cumber a narrative. The fundamental ideas of the philosophy, however, are here traced to their historical and speculative sources, and their tendencies defined. The author was once himself an ardent Transcendentalist, but if, as Renan says, "in order to judge a faith one must have confessed and abandoned it," he still retains enough of his old sympathy and admiration to do his subject justice.

AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston

VIEWS OF RELIGION

By Theodore Parker

Size, 6 x 8 1-2; pages, 466; price, $1.00 *net;* postage, 19 cents.

"A LIVING book, which will stimulate thought, kindle aspiration, quicken languid powers of devotion, and strengthen men in their belief in God, in their love of humanity, and in their hope of eternal life." The selections have been confined to Parker's religious affirmations, in which the warmth of heart and the devoutness of spirit of the man are best revealed. The charm of his vivid and imaginative style clothes the richness of his suggestive and penetrating thought with added beauty, beneath all of which are seen and felt the preacher's passion for humanity and its needs, and the longing to make the power of God a living force in human lives. Here are revealed the inner spiritual nature of the man, his loyalty to truth, his kindly and affectionate disposition, his devotion to his fellow-men.

WEST ROXBURY SERMONS

By Theodore Parker

Size, 5 1-4 x 7; pages, 258; price, 75 cents *net;* postage, 9 cents.

A VOLUME made up from unpublished manuscripts of sermons delivered in West Roxbury, Mass., from 1837 to 1848. This is the period in Parker's life which has not been covered in his other publications, and which was therefore known only by those in personal relations with him in his parish. This book possesses value, therefore, not only in dealing with themes of perennial interest which have a direct relation to life and character, but also in throwing light upon Parker's mental and religious development, as indicated in his early sermons. Discourses on doctrinal subjects are omitted, since these were wrought out with greater power in subsequent years. Here "he does not appear so much as the reformer or controversialist, but as the preacher in a suburban parish, breaking the bread of life to his congregation from week to week." Samuel J. Barrows has an admirable introduction, and F. B. Sanborn has contributed a brief biographical sketch.

AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston

THE American Unitarian Association is the working missionary organization of the Unitarian churches of America. It seeks to promote sympathy and united action among Liberal Christians, and to spread the principles which are believed by Unitarians to be essential to civil and religious liberty and progress and to the attainments of the spiritual life. To this end it supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes, sells, and gives away books, sermons, tracts, hymn-books, and devotional works.

Tracts descriptive of Unitarian principles, doctrines, and methods, are sent free to any who desire to know what Liberal Christianity stands for and works for. A list of these free tracts will be sent on application. A full descriptive catalogue of the publications of the Association, including doctrinal, devotional, and practical works, will be sent to all who apply. All religious books by Unitarian authors are kept on sale, and will be sent on receipt of price. A list of such books, with prices, will be furnished upon request.

The Association is supported by the voluntary contributions of churches and individuals. Annual subscriptions of any amount are solicited. Address communications and contributions to the Secretary at his office, 25 Beacon Street, Boston, Mass. The following is the simple

FORM OF BEQUEST.

I give and bequeath to the American Unitarian Association, a corporation established by law in the State of Massachusetts, the sum of.....dollars.

[No. 213]

THE JESUS OF THE GOSPELS

AND

THE JESUS OF HISTORY

BY

REV. J. ESTLIN CARPENTER

BOSTON
AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street

Our Faith.

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

Typical Covenant of a Unitarian Church.

In the love of the truth, and the spirit of Jesus Christ, we unite for the worship of God and the service of man.

Our Declaration.

(*As expressed in the By-Laws of the American Unitarian Association.*)

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity; and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose."

(*As expressed by the National Conference of Unitarian and Other Christian Churches, at Saratoga, N. Y., in 1894.*)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

"The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this Constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

The Jesus of the Gospels and the Jesus of History.

By J. Estlin Carpenter, M.A.

THE Jesus of history has many shapes. Age after age has the sublime figure of the Gospels presided over the growth and changes of the Church, and age after age have men interpreted him differently, defined his being, understood his function, and realised his character, in varying forms. Born on the Syrian hills, the great tradition takes up into itself at once a host of expectations, thoughts, beliefs, out of the common heart and hope around. It passes with the Apostle Paul beyond the limits of its native soil; but as it is launched upon humanity, it bears already the impress of a fresh mind, and it proceeds to win the Greek with the ideas and reasonings of the strictest Jew. In his turn does the Greek transform it, drawing it into the charmed circle of philosophy, and throwing around it a wondrous fabric of the spiritual imagination, which might link Jesus with the world, with man, with God, and find in him the harmony of thought between all three. And then it is handed on to Rome. Planted in centre after centre of imperial sway, it becomes the basis of a vast organisation, and knits East and West in common faith and life. But all the while it is being subtly changed. It absorbs into itself new elements of intellectual conception, of hierarchical

government, and ritual usage: and the Jesus of the Gospels becomes the Christ of the Creeds and of the Church.

I.

So, between the historical Jesus of Nazareth and the Jesus of Christian history there are many stages, sometimes obscure and difficult to traverse, and it is not easy to find the precise unity that underlies the whole. There is the Christ of Dogma, that strange ideal construction against which the words of the real Jesus appeal, but so often appeal in vain. There is the Christ of the Apostles' Creed, 'the only Son of God the Father Almighty': but the Jesus of the Mount spoke with equal ease of 'my Father' and 'your Father,' and laid his blessing on the peacemakers, that they should be called 'Sons of God.' There is the Christ of the Nicene Creed, 'Very God of Very God, being of one substance with the Father': while the Jesus of the crucifixion cried 'My God, my God, why hast thou forsaken me?' There is the Christ of the so-called Athanasian Creed, who is at once 'Perfect God and Perfect Man': though the Jesus of the way-side had declined even the title 'good' on the express ground that 'none is good save one, that is God.' Shall I pursue the subject further? There is the Christ of the Fathers, who veiled his deity in manhood to persuade the devil to swallow the bait of his flesh, and then could not be held in the realms of death, but opened hell and led captivity captive. Or there is the Christ of the medieval jurisprudence, who paid the ransom of humanity not to Satan but to God; who was born in fact only to die; whose thirty years counted for nothing compared with the moment of dissolution on the cross:—or the Christ of modern Evangelicalism, in whose words and life our unwary nature found dangerous snares, encouraging infinite delusions of self-righteousness:—or the Christ of recent

speculative philosophy, who is the manifestation of the unknown God, the only guarantee of his personality, the sole key to the mystery of that vast Being who must otherwise remain hopelessly unknown, the solitary bulwark against agnosticism and unbelief.

But the Jesus of history bears another aspect. Although he declared that the Son of Man should come to the judgment before all his hearers passed away, he nevertheless designed and instituted an enduring Church, committing to it the deposit of the truth and the rule of discipline for all succeeding times. Into this Church there is no entrance save by baptism. It is true that the Jesus of the Gospels called the little children to him, took them in his arms, and laid his hands upon them and blessed them. It is true that he declared that of such is the kingdom of heaven, and bade his disciples understand that except they should turn and become like them, they would be shut out. But the Christ of the ecclesiastical order will have none of them upon these terms. He is supposed to affirm that until the water and the word have lighted on them, they are subject to the Father's wrath; and till that is averted by the sacrament of baptism, he will not suffer them to come unto him. Touched with the confessions of human guilt, the Jesus of the parables sent the penitent straight to God in prayer; nay bade him boldly plead the forgiveness he had already granted to his brother sinner, on his own behalf at the throne of grace. But the Christ of the twelfth century still empowers the Anglican bishop to lay his hands upon the deacon's head, and impart to him the right divine, 'Receive ye the Holy Ghost: Whosesoever sins ye remit, they are remitted unto them.'[1] In an upper chamber, at the

[1] These words are not found in any Ordinal earlier than the twelfth century. *Dictionary of Christian Antiquities*, vol ii. p. 1513, art. 'Ordination.'

passover, the Jesus of Jerusalem sups for the last time with his followers. He sees already that the end is near. The fatal plot is gathering round him; the traitor needs to take but one step more and all is over. 'Take, eat,' he says, and breaks the unleavened bread, 'this is my body.' And lo, this day upon ten thousand altars that same body which was born and grew and rose again, has been made anew, and Christ himself, with human soul—aye, even with human sense—is present in it, and offers himself a bloodless sacrifice. 'One is your master,' said the Teacher to his disciples, 'and all ye are brethren.' But the Christ of this generation has not so taught the mightiest branch of his Church. It is no fraternity of equal rights, where the only distinction is that of higher service; it is a hierarchy of powers: and at its head sits the supreme Pontiff in the See of Rome, claiming to act by Christ's authority, as his vicar, in his name to protect the believer from error, and lead him by supernatural guidance in the path of infallible truth.

Yet once again in a third character does the Jesus of history present himself before us. For there is the Christ not only of dogma and of ecclesiastical order, but of the individual conscience and affection. Entering the ancient world with a defiance to its lusts, its greed of wealth, its adoration of physical force, the Christ in the hearts of men prompts age after age to new endeavours, and leads them forward to new victories of good. Again and again, indeed, they may fall below their own ideal, but in successive generations the mighty impulse breaks out afresh, and almost every century bears inscribed upon it another chapter in the great New Testament of our humanity. Born in a lowly home and fed by a mother's tenderness, this Christ repaid the gift by declaring all mankind one family, embraced within the fatherhood of God: and having thus enlarged the scope of personal duty, and

the range of individual effort, he kindled the passionate self-devotion of the martyr, inspired the enthusiasm of the missionary, brought healing to the sick, tenderness to the leper, and, at last, liberty to the slave. In years when war was almost the only occupation that really interested men, he redeemed it from baseness by providing in the Cross some worthier object than mere selfish gain, and created the ideal of the true knight: and when women had no resources, no careers, he lifted them into the glory of the virgin and the saint. Calling for the worship of the spirit, he pointed heavenward the soaring lines of our Cathedrals. Through him was the simplest of human relations glorified by art into universal holiness in the portrayal of the Mother and her babe, so that common women may still look on them and say, 'Ah, who would not be good with a child like that!'[1] He thrilled Dante with the passion of infinite love, and impelled Milton to justify the ways of God to man. Through his thought did the great interpreter of our nature look with such sunny eyes upon the drama of existence; and that which Shakespeare teaches, Goethe, even if Pagan at heart, can but confirm. As the object of its supreme admiration, each age may almost be said to have created, out of the great tradition, its own Christ. Each age has witnessed some fresh statement of his principles: each age has worked them out along some different lines, each age has acknowledged in aspiration, though it may have been unable to realise in act, that Christ has been its life.

II.

Is the present age an exception? I do not think so. For whence have come so many of the ideas now work-

[1] The cry of one poor mother to another, before one of Murillo's pictures exhibited some years ago in the Bethnal Green Museum.

ing obscurely in our midst, if not from the principles of human brotherhood once laid down by Jesus, but so long overlaid by alien formulæ of theology as to be almost ignored? The great doctrines of democracy are but the application to politics of the religious conception under which he interpreted the being and the relations of men: the watchwords of the Revolution, 'liberty, equality, fraternity,' only sum up the significance of Christianity as a social force, and formulate its essential aims. And a corresponding movement is discernible among the Churches. For whatever place may be assigned to the Christ of ancient theology, that which marks the theology of the present day is above all things *the return to Jesus*. As with all potent impulses of human thought, the modern movement has been fed from various springs. A reaction against excessive dogmatism has generated a protest against attempts to define the undefinable. A purely intellectual apprehension is felt to be of small value compared with the moral sympathy which quickens souls. Correct opinion has no necessary connection with worthy living: and though one should know all mysteries, yet not have love, one would be nothing. So the value of the ethical element in Christ, in history, and in the heart of man, is steadily rising. Opposed to the theory of a fallen and ruined nature incapable of good, the new philosophy discovers in conscience an organ of divine revelation, and boldly claims the sanction and support of the Teacher who appeals to our own judgment as to what is right.[1] And the spirit of science can no more be kept out of the investigation of the great movements of thought, than it can be deterred from tracing the successions of the rocks, or enquiring into the origin and constitution of planets, suns, and stars. So the phenomenon of Christianity which appears, for good or ill, as the

[1] *Luke* xii. 57.

mightiest incident in the world's history, demands an explanation, and this age has seen a wide and varied series of labours in its quest. The text of the Gospels has been studied and restored with patient care: contemporary events have been scrutinised for whatever might throw on the records even a passing light: while the explorer's pick has been busy on the sites of ancient ruins, the student has examined the monuments of phases of thought and usage once full of eager hope and national significance, now dead and gone: and out of this vast collection of materials one after another has striven to retell the wondrous tale.

With what result? Why, with the discovery that there is another Jesus of history, who is not developed in the long course of events out of the gospel-story, but out of whom the gospel-story has been itself developed. The Jesus of the creeds, of ecclesiastical order, of the moral consciousness of Christendom, is the growth of the ages that have followed the record: the historical Jesus belongs to the age out of which the record grew. That age was long enough and active enough to give to the traditions which it undertook to preserve and propagate, a character, a colour, of their own: and the enquirer who seeks to know what Jesus of Nazareth actually said and did, finds that he is face to face with the most difficult, if also the most fascinating, of enterprises, the problem, namely, of getting behind the testimony of the early Church to the reality which that testimony partly reveals but partly hides. Is such an attempt, however, justifiable? and even if it be conceded as lawful, how far is it possible?

Every attempt to re-write the Life of Jesus, it was once wittily remarked, implies that the four Evangelists did not finally succeed in their task.[1] Four biographies have come down to us from out of the haze enveloping

[1] Martineau, on Renan's 'Vie de Jesus,' *Essays, Reviews, and Addresss*, iii. p. 281.

the primitive Church. Emerging into clear view in the middle of the second century, they bring with them no story of the date or circumstances of their composition, and we are left to determine their age and value by comparing their contents and gathering such external attestation as the scanty remains of the literature of the age supply. A slight examination suffices to dispose of the contention that we have here a record of absolute and unerring accuracy. When it is affirmed that the Bible is infallible from end to end, that it contains the truth, the whole truth, and nothing but the truth,[1] we may ask how we are to reconcile conflicting statements of fact. When Mark (iii. 16) reports that Simon received his surname Peter on the appointment of the Twelve, and Matthew (xvi. 18) implies that it was conferred at Cæsarea Philippi on the famous occasion when he declared that Jesus was the Christ, and John (i. 42) relates that it was bestowed at his first interview when his brother Andrew led him to the Teacher's abode near Jordan, are we to suppose that every one of these three dates is equally correct? Or if Mark (xi. 12, 15), and Matthew (xxi. 12) place the cleansing of the temple after the solemn entry into the capital at the beginning of the last fatal week, though on different days, and John (ii. 13, 14) assigns it to the first passover, at the opening of his ministry, are we to infer, with the accomplished author of the recently published volume 'Jesus, the Carpenter of Nazareth,' that the act was *twice* repeated, and that the bold deed which on the second occasion cost Jesus his life, passed on the first unnoticed and left him unharmed? Discrepancies of order and conception such as these abound on every page. They place the narratives containing them within the class of the ordinary materials of the historian. He must sift their testimony, confront

[1] Dr. James Spurgeon, *Daily News*, November 25th, 1892.

assertion with assertion, enquire into the circumstances under which his documents took shape, ask what predisposing causes have brought the records into their present form, and then proceed to extricate as best he can the final truth.

But this is not indeed an easy task. At the very outset of his labour the enquirer is struck by one prominent fact: the Gospels present two very different pictures of the Teacher's ministry. While the first Three, with minor variations, are based on substantially the same conception, and reproduce often in the same words the sayings and the deeds of Jesus according to a common tradition, the Fourth Gospel is marked by striking variations, affecting not only the order of events, the length of the Master's career, and the character of his discourse, but also the larger significance of his function and personality. The Jesus of the Synoptics receives in Baptism the attestation of his Messianic calling, and ere he passes to his work is proved by temptation in the wilderness. But the Fourth Evangelist omits altogether the opening heaven over the Jordan bank, and the conflict in the mountain solitudes broken only by the distant roar of the wild beasts. The Jesus of the common tradition takes up the message of his predecessor John, 'Repent for the kingdom of heaven is at hand.' But the Fourth narrative reports no such summons. He seems never to have heard the contents of that message of good news, for the words, *repent*, *repentance*, do not once appear upon his page. Many other features of the triple story of the First Three vanish in like manner. Not one single demoniac crosses the Master's path, or seeks the look and word of power to heal and save. No outcast publican is won back to rectitude and self-respect. No mothers ask a blessing on their babes. The background of village life with all its simple incidents of

homely duty, joy, and suffering, fades out of sight. The parables that floated over the waters of the lake, the rebukes that flashed out in the synagogue, are still. No bread is broken, no cup of the new covenant passed round, at the last meal: no agony in the garden draws down the help of heaven: Jesus passes to death with the majesty of a king, whose kingdom, however, is not of this world, and on the cross, instead of the anguish of desolation, he departs in peaceful triumph, 'It is finished.'

But the Fourth Gospel differs from the other three no less by what it contains than by what it omits. Not only has the story been wholly re-told; not only have traditions been re-cast, facts rearranged, the order and significance of events remoulded; but the very words of Jesus seem often to have undergone a strange transformation. The pregnant sayings with which the prophet of Nazareth meets an objection, baffles a hypocritical inquisition, or opens up a glimpse into the deep things of God, here pass into lengthy arguments and elaborate allegory. The problems of experience with which he deals so promptly with the ease of a rich and commanding nature, 'Who is my neighbour?' 'How oft shall my brother sin against me and I forgive him?' 'What shall I do to inherit eternal life?' sabbath observance, self-denial, saving the lost, these either lose their prominence or disappear. The Teacher's discourse circles instead round a few great themes. God and the world—not as the scene of his creative power but as the great antagonist of his righteous will—the realms of light and darkness, spiritual life and spiritual death, absorb his thought. Above all discord and opposition rises the mystic union of the Father and the Son: and the Gospel is designed to show how the Son leaves his heavenly glory to dwell among men, in human form, showing forth the Father, till the time comes for him to go away and resume his celestial

state. The key to the whole thus lies in the identification effected by the writer between the Galilean Jesus and the pre-existent Word. But he does not assert this on the authority of Jesus himself. He takes his readers into the secret before his narrative begins, and thus attaches at the outset to the life which he is about to describe, a profound conception borrowed from Greek philosophy, so that the streams of Hebrew vision and Hellenic thought here meet and blend. Behind the term thus imported into the Christian consciousness lies a long descent. With these antecedents, however, we have nothing here to do: we can only ask what is the significance of the Logos for the Jesus of history. And the answer seems clear. It is the interpretation by the disciple, not the word of the Master. The Gospel which portrays him in this character, though it may be founded on historic traditions, though it may have incorporated historical materials, is not itself history. It is a free reproduction of the words and deeds of Jesus in the light of great ideas: it is the attempt to present his life and work through the medium of a representation adopted from a different lineage of thought, and intelligible to a fresh order of minds. What steps may have intervened before the Jesus of the common tradition was transformed into the Jesus of the Fourth Gospel, or how far these stages can be traced within the limits of the New Testament itself, it would need a separate evening to enquire. It must suffice to point out here that not only has the actual speech of Jesus been translated from the Aramean vernacular of his native tongue into the purity of limpid Greek, but (as is recognised by the latest Bampton lecturer upon the subject[1]) the *thought* of Jesus has undergone translation too, and the Jesus of history, therefore, must be sought elsewhere.

[1] Archdeacon Watkins, *Modern Criticism considered in its Relation to the Fourth Gospel*, 1890, p. 426.

III.

There is only one place where he can be found. The Three First Gospels are united by a common type of portraiture. Amid diverse variations they are still linked in general harmony with each other and with contemporary Jewish life; and this justifies us in seeking there, if anywhere, the truth about him. Their testimony is indeed not free from difficulty. The tissue of which they are woven is by no means all of one piece. They contain deposits from many different layers of tradition. It would be easy to contrast one Gospel with another, nay, even to contrast any one Gospel with itself, and show the existence within the Church of varying views of the scope and meaning of the Master's words. We are not, therefore, discharged from the critic's task, nor entitled simply to set our narratives side by side, forcing them into unnatural accord. Nevertheless, a brief examination shows that they are all based on the same idea, they treat the ministry of Jesus in the same way, they attach the same general significance to his person and work. That idea, that significance, are summed up in one word, Jesus is the Christ. 'The beginning of the Gospel of Jesus Christ,' so runs the title of our earliest record 'according to Mark.' As the conception of the Logos in his relation to God, the world, and man, pervades the Fourth Gospel, so is the common tradition with its different supplements moulded on the belief that Jesus is the Messiah. It is a belief that carries us at once into the heart of Jewish hope. In the ancient times of idolatry and disaster, of misrule within and invasion without, the seers of Israel had looked for the ideal king who should restore the glories of the Davidic reign, and bring to his nation the blessings of justice, security, and peace. First of all, the Assyrian conqueror should be repelled. When the empire of

Nineveh passed to the lords of Babylon, and the expected prince had not appeared, the day was but postponed. Jerusalem itself might fall, but it would be restored; and with its revival the monarchy would be rebuilt as well. The exiles returned, but the golden age did not set in; yet through centuries of trial the afflicted people clung to its great trust. Disappointment could not dull, nor suffering extinguish it, and persecution only raised it in a new form to fresh intensity. When the cruelties of Antiochus Epiphanes drove the Maccabean heroes to a last desperate fight for their liberty and their religion, the writer of the Book of Daniel (about 165 B.C.) beheld the horn and mouth impersonating the Syrian tyranny done away (vii. 20-22), and the kingdom given to the holy people. Antiochus died, though not as the seer predicted; no judgment seat was set; no books were opened. The world went on again upon its course; but expectation had again been quickened, and a stream of apocalyptic literature burst forth. New faith was wakened for the pious dead; they should arise to share the future glory; the present 'age' should give place to 'the age to come,' and resurrection should be the prelude to the fresh life on earth, transformed into a fitting scene for the 'kingdom of heaven.'

Through the midst of these anticipations rang the piercing cry of John, '*Repent, for the kingdom of heaven is at hand.*' A thrill of excitement swept over the land, and multitudes thronged round the prophet on the Jordan bank. Among the hearers was a young man from Nazareth. The call had reached him, and he came. When the Baptist's voice is hushed by imprisonment, he takes up the word, and returns to his native Galilee to repeat it there, '*Repent, for the kingdom of heaven is at hand*' (*Matt.* iii. 2, iv. 17, cp. *Mark* i. 4, 15). That great divine event, then, is already near. His mission is to prolaim it to his countrymen, show its

true character, apply it to their common life, their daily hopes and cares, and the religious institutions of the time. He goes into the synagogue, and his hearers exclaim with wonder, 'What is this, a new Teaching?' (*Mark* i. 27). He seeks the outcast and forlorn, his explanation is ready, 'I came not to call the righteous, but sinners' (*Mark* ii. 17). His disciples transgress sabbath usage, he is unabashed; by one simple rule all ordinances are judged, 'The sabbath was made for man, not man for the sabbath' (*Mark* ii. 27). They neglect traditional purifications, and at a single stroke ceremonial obligation is superseded by the inwardness of morality, 'There is nothing from without the man, that, going into him can defile him; but the things which proceed out of the man are those that defile the man' (*Mark* vii. 15). Everywhere as the Teacher moves, delivering his message, a great original soul shines forth through the haze of later legends, or through the limitations and beliefs of the age.

I say 'through the haze of later legends,' for who now will plead for *all* the miraculous incidents of the Gospel story? How many people really believe that Jesus cursed a fig-tree for not bearing fruit out of season, and that it at once shrivelled up before the astonished eyes of the disciples (*Matt.* xxi. 18-20)? How many people really believe that Moses and Elijah stood in living form beside him on the Mount of the Transfiguration: or that at his death the tombs were opened and the bodies of the saints were raised, so that two days after they walked openly into the streets of Jerusalem, and appeared unto many (*Matt.* xxvii. 52-53)? Even within our Gospels the presence of ideal elements is now winning gradual recognition. In his recently published treatise on Apologetics, the learned and genial Dr. A. B. Bruce, from whose writings students of all schools have so much to learn, finds such an ideal picture in the closing scene of the Gospel accord-

ing to *S. Matthew*, where the risen Jesus imparts to the disciples on the mount the great commission, 'Go ye and make disciples of all the nations, baptising them into the name of the Father, and of the Son, and of the Holy Spirit' (*Matt.* xxviii. 19-20). It is expressive of the consciousness of the Catholic Church rather than of what was likely to proceed from the mouth of Jesus before he finally left this world. It is 'not a report of what the risen Jesus said to his disciples at a given time and place,' but rather 'a summary of what the Apostolic Church understood to be the will of the exalted Lord.'[1] This method of treatment may be easily applied elsewhere. If the Gospel ends by idealising Jesus, it may also begin. The narratives of the virgin-birth prefixed to the Gospels according to Matthew and Luke are marked by peculiarities of style which at once separate them from the traditions of the ministry. That they do not belong to the earliest story is generally conceded: that they are independent and irreconcilable is also frankly confessed even by sincere believers in the deity of Christ. The stories which they tell so differently cannot *both* be true: can we receive either of them as evidence of fact? They embody the faith, says Dr. Bruce, in the sinlessness of Jesus: 'the history is not the creation of the faith, but it came late in the day, when believers in a sinless Christ began to wonder how such an one as he entered into human life.'[2] 'Came,' where from? Our author himself supplies the answer. It is not founded on fact, it is the product of speculation; it is not born of *faith*, but it springs out of *wonder*—a still more unsubstantial foundation! And if it be argued that a physical miracle is needed to support and harmonise the moral miracle of the sinlessness of Jesus, I may reply that this in its turn requires proof. This, no less than the other, is a

[1] *Apologetics*, p. 463. [2] *Apologetics*, p. 409.

historical phenomenon, and can only be known by historic evidence. When I find that the Buddha was regarded by his followers as sinless long ere Christ was born, and that he too was wondrously conceived within the womb, I ask for the justification of the belief, and I learn that it was a dogma of the Buddhist order, arising out of their ideal conception of the founder.[1] I am then justified in rejecting it. In the same way,—may we not say—the doctrine of the sinlessness of Jesus belongs rather to the realm of ideal faith. You cannot establish it on the record, for the record is incomplete. You may read through a Gospel in a morning. How much will you know of the mind of Jesus minute by minute, hour by hour, day by day, even during his ministry, let alone his thirty years? You may know him in his great moments, his seasons of insight or exaltation: and you may infer much that must have lain between. But can you infer *all?* Was there no weariness, depression, impatience, despondency? I do not look for flaws in that brief story, I am content to find there the traces of the words and thoughts of the noblest and holiest of men. I am not here to charge Jesus with 'moral defect.' But to affirm that from the manger to the cross no shadow of infirmity fell on him, and then to bid me accept in the teeth of historical difficulties the stupendous wonder of the miraculous conception, because faith in the moral miracle demands a physical base,—this is to invert the legitimate order, and rest my facts on my beliefs, not my beliefs on facts.

I have spoken of seeing Jesus 'through the haze of later legends,' which give to him an unreal greatness. There is another veil which hides him from us in his real greatness, 'the limitations and beliefs of his age.' How much of these as they are presented to us in the

[1] A similar belief arose concerning Mohammed.

Gospels, did he share? He uses the common language of his countrymen concerning demoniacal possession. Does he do so by way of accommodation to his hearers, or in the simplicity of genuine conviction? There is no trace that he adopts a point of view that is not his own. He recognises that others beside himself can work with healing power upon the possessed: 'If I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges' (*Matt.* xii. 27). But can we accept this as a satisfactory interpretation of the facts? Admirable is the courage of Prof. Sanday, who affirms that so far as Jesus shared this belief, he shares it too.[1] Yet it is with a true instinct that Prof. Huxley recently fixed on the Gadarene miracle as the practical key to the whole position. If epileptic disease was due to demoniacal possession in the days of Jesus, to what is it due now? Can we isolate one little group of phenomena in a particular time and place, and say 'these were produced by a special outburst of diabolic craft,' while the same phenomena in other countries or at other times, are explained by natural causes? The roots of Jewish demonology are not obscure; they can be traced back to the magic of ancient Babylonia. The practices of Jewish exorcism as they are described by Josephus and in the Talmud, have their parallel in nearly every country on the globe. Yet this belief has wholly vanished from our modern thought. The evil spirits with Satan at their head have been expelled from a universe which has no room for their causation. I find it impossible to suppose that any theory of a veiled omniscience can account for this lapse into a plain survival of a lower stage of thought. No self surrender of pre-existing knowledge could result in such an error. *The Second Person of the Godhead could not have held this*

[1] *Contemporary Review*, September, 1892, p. 350.

faith if it were not true. I cannot persuade myself that it was true: and I am compelled, therefore, to reject the claim which Jesus never made in his own behalf, and pronounce him to this extent a man, a son of his country, of his age, and race.

Once more, we have seen that the Gospel records agree in presenting Jesus as the Messiah. He does not, indeed, according to the oldest tradition, at first openly assume this character. In what capacity he understood it, time is now lacking to inquire. But I cannot read the story and dislodge it altogether from his thought. In the crisis of his ministry at Cæsarea Philippi, he accepts the title proffered him by the eager Peter, and he afterwards pays for his acceptance with his life. I wish now, however, to lay stress upon the language ascribed to him immediately after he has announced his resolve to go to Jerusalem at all risks, concerning the coming of the Son of Man. 'The Son of Man shall come in the glory of his Father with his angels; and then shall he render to every man according to his deeds. Verily I say unto you, there be some of them which stand here, which shall in no wise taste of death till they see the Son of Man coming in his kingdom' (*Matt.* xvi. 27, 28). The same prediction is made two days before the Passover on the Mount of Olives. The tribulation which shall precede it is described at length; the final signs are named, the darkened sun, the moon eclipsed, stars falling from the sky. The tribes of earth shall mourn, and they shall see the Son of Man coming on the clouds of heaven with power and with great glory. And to this prophecy the solemn attestation is affixed, 'Verily I say unto you, this generation shall not pass away till all these things be accomplished. Heaven and earth shall pass away, but my words shall not pass away' (*Mark* xiii. 30, 31; *Matt.* xxiv. 34, 35).

No language could more definitely limit the time-

range of the great event. We know how this hope fed the early church. The apostle Paul is a sufficient witness. 'By the word of the Lord' he tells the brethren at Thessalonica not to sorrow without hope for the friends who left them ere the Lord appeared. They too should share in the approaching triumph: 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord' (*1 Thess.* iv. 15-17). The language of Jesus, then, was understood by his followers to mean that he would return in their own life-time with his great commission to 'judge the world in righteousness' (*Acts* xvii. 31). Tradition told how from their very midst he had been silently lifted off the ground, and borne aloft till a cloud received him out of their sight; when two white-robed visitants in human form assured them that this Jesus which was received up from them into heaven, should so come in like manner as they beheld him going into heaven (*Acts* i. 11). But Jerusalem fell, and still the Lord came not. The prayers that rose with passionate longing for his return remained unanswered; the years passed into generations, the generations into centuries, until at length the Catholic Church accommodated itself to the continuance of the present order; what had been once awaited with such eager hope began now to excite a vague alarm, and the cry that he would *hasten*, came actually to be exchanged for the petition that he would *delay* the great consummation.[1] But what can we say of these words? I will not enter now into the various devices by which their meaning has been evaded. Only three alternatives seem to me possible. Either Jesus,

[1] Tertullian, *Apologeticus*, 32, soon after 200 A.D.

as the Church supposed, predicted his own return, but the date assigned for it passed by, and the prophecy was never fulfilled: or, secondly, as many modern critics have thought, the words (in their present form) have been erroneously attributed to him: or, thirdly, they described in figurative language borrowed from the book of Daniel the speedy advent of a great world crisis, in which he himself, however, claimed no share. Observe that Jesus never says 'I shall return'; he nowhere announces 'You shall see *me* coming'; he never declares in his own person, 'I shall judge mankind.' If this last view be tenable,[1] Jesus is relieved of the imputations of fanaticism and arrogance which have been founded on the supposition that he identified himself with this final scene. His error consisted only in a too fervent faith in what he deemed the purposes of God. It is always the illusion of noble souls to think the triumph of righteousness nearer than it is. As Jesus opened his ministry by declaring the kingdom of heaven at hand, so he closed it by telling the High Priest that he and his colleagues on the Sanhedrin should themselves see the Son of Man coming with the clouds of heaven (*Mark* xiv. 62, *Matt.* xxvi. 64). It was a daring and magnificent assertion: but it was not vindicated by events. The series of conceptions to which it belongs, have then no place in a Christianity which has to adapt itself to a world that abides instead of passing away The Drama of God's dealing with man is not divided into two great acts—the age that now is, and the age to come—by a vast display, a resurrection, and a judgment day. We do not look for tombs to open, or the sea to give up its dead. No trumpet blast will summon all the nations to the world's assize. All this is but the temporary element in the thought of Jesus. Belonging to the current beliefs of

[1] Carpenter's *First Three Gospels*, chap. vii. §§ 4, 5.

his time, it has no part in his enduring teaching. It brings no message to our modern time, until it is translated into forms from which all that is local and specific has been cast out. Not through these Jewish notions does he make God known, not through such prophecies does he 'show us the Father.' The permanent, the imperishable element, is a truth in life that lies behind.

IV.

And how can a truth in life be stated? It can indeed, only be *felt in living*. Reduced into propositions, packed into formulæ it loses its beauty and ceases to be desired. The Gospel-words which have for us the deepest meaning, are very possibly not those which seemed to Jesus himself of first importance. His object was to prepare his people for the change he deemed so near. But the sayings which give to us the most significant glimpses into his inner mind, which reveal to us the depth of his sense of the presence of God, or send the most penetrating light through our own conscience, are dropped as it were by the wayside, or struck out like sparks from some hidden fire in colloquy with critics or opponents. He is prophet, poet, seer, all in one; but his meaning is often to be felt rather than stated, comprehended by sympathy rather than expounded in words. The preacher tells you that he taught the Fatherhood of God and the Brotherhood of Man, and you feel that you have heard that before. The phrase is dulled by its monotony; you are not interested. But you read the Gospels, and the words become quick with power. You see a man engaged in the greatest of all tasks, the attempt to translate ideas into life. Here is what makes history and uplifts the race, for that which moves the world is thought and character embodied in a high endeavour. So 'through the haze of later legend and the limitations and beliefs

of the age,' you feel the force of a mighty personality, you are brought within the range of a vivid moral influence, you are in contact with a new source of spiritual energy.

It is sometimes asked what there is in Christianity which there was not in the Judaism out of which it issued. Had not Israel already worked out those truths on which Jesus fixed as the most characteristic expression of religion and duty? It is true that within the limits of Israel, in the Psalmists of the Second Temple, the note of the Gospel is sounded again and again in advance; and, in one sense, what Jesus did was to throw open to mankind the faith which had become the inheritance of his nation, to state as a universal truth what had hitherto been realised only in one historic line. But it was just that for which the insight of a new soul was needed. To those, therefore, who tell us that there is nothing more in Christianity than there was in Judasim, we may reply that there is Jesus himself. He does not step forward before his countrymen as the founder of a new religion. He is not consciously the bringer of fresh revelation. He does not stand, as Paul stood, at a crisis in human history, when one divinely ordained power is being replaced by another, and the Law with its national restrictions is abolished in favour of the Spirit of life which will make Greek and Jew all one in Christ. Jesus establishes no organisation; he creates no Church.[1] He does not foresee that the stately march of the generations of men will go on without break for eighteen centuries, occupying lands whose very existence was unknown: still less does he foresee that for eighteen centuries men will look back to him as the leader of their life. But nevertheless he has become so. In virtue of the

[1] I agree with Wendt, *The Teaching of Jesus*, ii. 351, that the only two passages where the word Church occurs, *Matt.* xvi. 18, xviii. 17, are of later date in their present form.

intensity of his own religion he proves the quickener, the inspirer, of ours. That which he saw, he teaches us to see. We get from him the insight, though we know not how it comes, as our spirits rise into closer fellowship with his. It is because the springs of our faith are fed from the same sources. For the permanent element in the teaching of Jesus did not concern himself. That would have had of necessity a local and a temporary form, whose interest would have faded when he passed from sight. But it concerned the two beings who will remain face to face with each other as long as the world lasts, man and God. It presented them in a relation which was not stated by him for the first time, but which won a fresh force and scope through his personal experience of it. Here was a new significance given to the love of God; here was set forth with new hope and power the destiny of men. In returning to the historical Jesus we do not return to a supreme and absolute authority. We cannot escape the responsibility which he lays on us, to judge ourselves what is right. But we recognise that that consciousness of God's nearness which is with us often so dim, so inarticulate, so intermittent, was with him constant and clear; and we trust his higher vision because we can verify it, however imperfectly, in our own religious experience. It is true that our intellectual apprehension of God, in his relation to the world at large, includes manifold elements which were not present to his thought. We do not suppose that he knew the distance to the sun, or could analyse the light of the fixed stars. The universe which we behold is the same to sense, but how changed is our interpretation of it. Yet there is one element in it concerning which he has still more to tell us than we could have to teach him—the nature of the Power that lies at its heart, man's kinship with it, his duties towards it, his hopes and expectations from it.

These have not altered because Priestley discovered oxygen, or Murchison told the story of the rocks, or Darwin sought for the origin of species. We may have superior science, but Jesus has the imperishable in religion: for he has shown us how Law and Love are both of them aspects of the same great unity: the daily sunrise and the sparrow's fall are alike embraced within one Order, of which man is part. So we will strive after his fundamental aim, 'Seek ye first the kingdom of God and his righteousness;' with trembling we accept his awful law, 'Be ye therefore perfect even as your Father which is in heaven is perfect'; and we know that in these endeavours lies the fullest promise for the true progress of mankind. In working out the ideas of the Gospel is the surest hope for deliverance from worldliness, for the overcoming of evil, for the elevation of life. The conditions of the present time may be far more complex, but the moral problem—the problem of character—is still the same, and the solution cannot be different. The Jesus of history still holds the key for the welfare and the happiness of his race.

FOUNDER OF CHRISTENDOM

By Goldwin Smith

Size, 5 1-8 x 7 1-2; pages, 44; price, 50 cents *net;* postage, 4 cents.

THIS little book is remarkable as the clear, concise, and masterful presentation of the character and mission of the Founder of Christianity from the point of view of an eminent historian. Without religious bias, with unprejudiced interpretation of facts, by a calm logic that does not suffer shipwreck on a sunken theological reef, the author, known on two continents for his scholarly attainments, presents to us a view of the Man of Galilee that wins by the charm of its simple, human, and rational appeal. Here we see a man of commanding nobility stripped of ecclesiastical glamour, a leader who leads through the power of triumphant virtue and unselfish consecration to a great work, as drawn by one who, in sympathy with his intense humanity, looks upon the Nazarene as the highest type yet achieved by the race. It is not too much to say that in brief compass one cannot find a more sane, helpful, and really inspiring interpretation of a life so potent throughout the centuries.

MAN JESUS, THE

By John W. Chadwick

Size, 4 3-4 x 7; pages, 258; price, 75 cents *net;* postage, 8 cents.

AN endeavor, "with the help of many eminent scholars, to write a book which shall contribute something to a rational understanding of the human greatness of Jesus in the minds of those who have not the time or opportunity to read those voluminous writings in which the modern study of the life of Jesus has embodied its conjectures and results." The sources of information concerning Jesus and the general place and time of his career are carefully and fully examined, followed by a consideration of his youth and training, the development of his character and work. Subsequent chapters deal with Jesus as Prophet and Messiah, and finally with the questions of resurrection and deification. In simple, direct language, the grandeur of Jesus' humanity is here portrayed with warm sympathy and rare insight.

AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston

THE American Unitarian Association is the working missionary organization of the Unitarian churches of America. It seeks to promote sympathy and united action among Liberal Christians, and to spread the principles which are believed by Unitarians to be essential to civil and religious liberty and progress and to the attainments of the spiritual life. To this end it supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes, sells, and gives away books, sermons, tracts, hymn-books, and devotional works.

Tracts descriptive of Unitarian principles, doctrines, and methods, are sent free to any who desire to know what Liberal Christianity stands for and works for. A list of these free tracts will be sent on application. A full descriptive catalogue of the publications of the Association, including doctrinal, devotional, and practical works, will be sent to all who apply. All religious books by Unitarian authors are kept on sale, and will be sent on receipt of price. A list of such books, with prices, will be furnished upon request.

The Association is supported by the voluntary contributions of churches and individuals. Annual subscriptions of any amount are solicited. Address communications and contributions to the Secretary at his office, 25 Beacon Street, Boston, Mass. The following is the simple

FORM OF BEQUEST.

I give and bequeath to the American Unitarian Association, a corporation established by law in the State of Massachusetts, the sum of.....dollars.

[No. 214]

A BRIEF ACCOUNT OF UNITARIANISM

BY

REV. BROOKE HERFORD, D.D.

BOSTON
AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street

A BRIEF ACCOUNT OF UNITARIANISM

UNITARIANISM is often spoken of, but not many people seem to know what it really is. Many have an idea that it is a dreadful kind of infidelity, to be shunned as wicked and dangerous. Yet they know that in public life Unitarians are among the most respected and reliable men; and certainly some of those who have stood before the world as Unitarians —such ministers as Dr. Channing, John Hamilton Thom, and Dr. Martineau, such writers as Oliver Wendell Holmes and H. W. Longfellow, such scientists as Sir Charles Lyell and Dr. W. B. Carpenter—have been men of a deeply thoughtful and religious spirit. So the question is widely asked:

WHAT IS UNITARIANISM?

The briefest answer is, that it is that form of Christianity which holds to the faith in the simple Unity of God,—that

God is One, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. Around this great central position have commonly grouped themselves some other beliefs of hardly less importance. Thus Unitarians regard *Man* as the child of God—not 'fallen' and totally depraved, but only slowly rising; *Salvation*, as deliverance from sin, including everything that heals and helps man towards goodness and God; *Heaven* and *Hell*—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God. Unitarians, also, while reverencing the *Bible* as a text-book of religion, have always regarded it as the records of God's gradual revelation of his truth and will,—but human records to be studied with perfect freedom.

This is the common position of Unitarians. This is their general way of looking at the subject of religion. But while there is quite as much agreement

among them as among the members of any other group of churches, *Unitarians have no formal Creed.*

They do not shape these beliefs into any set of authoritative forms which must be accepted either by churches or individuals, but urge upon all to think for themselves, and leave their churches open to the reception of new truth.

A question often asked is: When did Unitarianism arise?

In reality, it would be more historically correct to speak of *the rise* of 'Trinitarianism.' Because that was the thing which rose, while Unitarianism was what was there before. Unitarianism is as old as the Hebrew Lawgiver who said: 'Hear, O Israel, the Lord our God, the Lord is One.' Christian Unitarianism is as old as Jesus, who simply reaffirmed that grand truth, only with a tenderer light upon the thought of that One Infinite Being. Christ's own teaching was simply that of *One God, our Heavenly Father.* And the Christianity which the Apostles preached was still the same:

One Almighty God; and Jesus Christ, not a God to be worshipped, but a divine teacher to be loved and followed. But then gradually came the change. The gospel went forth among heathen peoples. These were quite used to the idea of gods descending to earth in the form of men. So it came quite naturally to them to think that this great Christ must have been such a god, though at first they regarded him as only a created and subordinate god. Once exalted into a god, the tendency was to exalt him towards equality with the Supreme Deity. Then, by a similar tendency, the 'Holy Spirit'—really the Divine influence—came also to be thought of as a distinct Divine person. And so the spirit of abstruse speculation took men further and further from the simplicity of Christ until at last—three hundred years after Christ—a Trinitarian Creed was arrived at, and finally proclaimed as the authoritative religion of the Christian Church. This was the rise of Trinitarianism.

And yet it must not be thought that the older, *original* Christianity gave in without long and repeated struggle. From the first there were those who resisted these tendencies to make Christ into a God, and especially the later attempt to make him equal to the Supreme Being. Best known of these are the *Arians*, who in the fourth century constituted nearly half Christendom, and who for centuries after, though declared heretics, still kept up their protest against this doctrine which had changed Jesus of Nazareth into Almighty God. But the tide was too strong. More and more, the centre of the Church came to be Rome, and gradually *Arianism* was crushed out everywhere, and *Trinitarianism* seemed finally to have usurped the place of the simple Christianity of Christ.

UNITARIANISM AT THE REFORMATION

It was many centuries before that simple, original Christianity began to rise again. But at last came the great Reformation. That set the mind of

Europe free; and among the very earliest movements of that great epoch, were some which gave birth to our Modern Unitarianism. At first the Reformation was chiefly moral. First went indulgences and prayers to the saints. Then the miraculous sacrifice of the Mass was changed back towards the simple commemoration of the Lord's Supper. Then came the question of God and Christ; and some began to notice how different was the language of the Creeds about the Trinity from Christ's own simple way of speaking of the Heavenly Father. Once that question opened, there was no closing it again. From that day, the old truth of the simple Unity of God has been struggling upwards; and, in spite of all persecution, has been winning an ever-widening way. There was nothing like organized Unitarianism at first. It was just the private heresy of a few daring thinkers. They had no party. One of the first indications we have of some thinking that way is through finding an aged woman, Katherine Weygel, burned

alive at Cracow in 1539, at the age of eighty, for Unitarian opinions. She was a reading woman, and could not find any Trinity in the Bible, and she said so freely. Others died the martyr's death here and there for the same cause. Then a little later we find Unitarianism beginning to be more distinctly developed, and promulgated by some of the wandering students and teachers of the time. Such an one was the well-known Servetus who, having studied the Bible, came to the conclusion that primitive Christianity had no Trinity in it, wrote his great work, 'The Restoration of Christianity,' to prove this to the world; and after incensing Calvin and the other Reformation leaders by his pertinacious arguments, was at length —in 1553—burned in effigy by the Catholics at Vienne, and in stern reality by John Calvin at Geneva.

UNITARIANISM IN POLAND

The first organized church in Europe, rejecting the Trinity, was in Poland.

In the middle of the sixteenth century, Poland was one of the foremost countries of Europe, and one in which there was entire religious liberty. So here many wandering, persecuted Unitarians found a refuge, and drew many of all classes to their belief. Unitarian churches sprang up all over the country. At Racow they had a great college, with sometimes a thousand students. Even Catholics sent their sons there, because the education was so good, and already these Unitarians had won the reputation of not interfering with their students by religious proselytizing. Meanwhile, close by Poland, there was growing up a strong sister church.

TRANSYLVANIA AND HUNGARY

It was in 1564 that a movement against the doctrine of the Trinity arose in Transylvania, and so rapidly did it spread that within one generation Unitarianism had about four hundred churches in Transylvania, with thirty-seven in Hungary, and a great college at Klausenburg; and there in the heart of Europe it looked

for a time as if the fuller Reformation was beginning which should take the world back to the Christianity of Christ.

But it was only for a little while. The vast strength of Europe was either intolerantly Catholic, or almost as intolerantly Calvinist or Lutheran. This Unitarianism in Poland and Hungary really depended upon two enlightened Protestant kings. These died in 1571 and 1572, and in each country the next ruler was a Catholic, and at once the Unitarian churches began to suffer. They were so strong that they struggled on, and for a time found powerful protection; but gradually they lost ground. In 1638, in Poland, their college was destroyed, its teachers banished, the Unitarian churches closed. At last, in 1658, all Unitarians were banished. They were given three years to leave the country. They petitioned for longer time, and the three years were changed into two! Thus finally, in 1660, the Unitarians were all driven from Poland; it was made death to profess their doctrines or to shelter their persons; and

Unitarianism in Poland, after existing for just a century, was utterly crushed out.

The wonder is that it did not perish as completely in Transylvania. There, too, the Catholic rulers, the Hapsburgs, tried every kind of repression. But the hardy Szekler peasantry held to their faith. Their numbers diminished indeed. The thirty-seven congregations in Hungary entirely disappeared. The four hundred churches in Transylvania dwindled to one hundred. Yet still they held together generation after generation. The last effort to crush them occurred as late as 1857, when Austria had just made a new concordat with Rome. But with the help of their fellow believers in England, they survived that attack also; and now in the freer atmosphere of a regenerate Austro-Hungary, they are growing stronger.

UNITARIANISM IN ENGLAND

Here, also, the story of Unitarianism is one which begins from the earliest times of the Reformation, though it was

for a long time only the story of struggling and isolated heretics. The sixteenth century is dotted over with names of Unitarian martyrs. The last persons put to death for religion in England were two who were burned for Unitarianism in 1612. But flames could not put into the New Testament anything but the old simple doctrine of One Almighty God, and Christ a great holy teacher, but not God. The Latin treatises and catechisms of the Polish Unitarians were smuggled into England and widely read. All through the Puritan struggle of the seventeenth century there was a strong undercurrent of Unitarian thought. It was held by some of the greatest minds of the age—such as John Milton, John Locke, and Sir Isaac Newton. It was not organized into a Church. It could not be. But it kept spreading, and when at last some congregations openly took the name, it was not as anything new.

The first of the body of churches now commonly known as Unitarian was established in 1774 by Theophilus Lindsey,

Vicar of Catterick, in Yorkshire, who, having become convinced that Unitarianism is the doctrine of the Bible, gave up his living, and coming to London, opened Essex Street Chapel.[1] But the great leader of the movement towards the open avowal of Unitarian belief was Dr. Joseph Priestley, and it took place among the English Presbyterians. These English Presbyterians—an entirely distinct body from the Calvinistic Presbyterians of Scotland—though they were originally very much the same in doctrine as the other Nonconformists, differed from them in being unwilling to set up, or submit to, any formal statements of doctrines. When the 'Act of Toleration' (1689) enabled them to build chapels, they left their Trust-deeds 'open,' not tying them down to the doctrines of their founders. They did this with their eyes open. They were mostly orthodox themselves, but there was free inquiry in the air, and they

[1] Since removed to Essex Church, Kensington, Lindsey's chapel being converted into Essex Hall, the head quarters of the British and Foreign Unitarian Association.

would not tie down their descendants, but left them free to worship as they might find truest. The consequence was that those descendants became gradually broader in their thought. There was no sudden change of position, but the old points of orthodoxy were less and less insisted on, and they fell back more and more on the simple teachings of the Gospels. It was Theophilus Lindsey and Joseph Priestley who aroused them to the perception that this simpler Christianity to which they had come was, in fact, *Unitarianism*, and who showed them its real importance, and led them to avow it and spread it. They did not indeed take the name ; they disliked sect names altogether. They continued, for the most part, to call themselves 'Presbyterians,' and some do so still. But as a matter of fact, they have come to be commonly known as 'Unitarians,' and there has been no shrinking from the avowal of the great truths which that name denotes. Only, they are careful to maintain the freedom which has led

them to those truths, as well as to bear witness for the truths themselves. So, while the name 'Unitarian' is commonly adopted as describing their general position, they have shrunk from permanently labelling their churches by that name, feeling it their duty to preserve them and hand them on in the same freedom in which they received them. This shrinking from a sectarian position, this feeling that they are really not setting up any new doctrine of their own, but simply reverting to the Christianity of Jesus Christ, has in some ways hindered them from propagandist action, and indeed it was not till 1813 that the penal laws against Unitarianism were finally repealed, so that their progress has been slow. But it has gone steadily on. A movement very similar to that among the English Presbyterians took place also among the General Baptists; and a still more important liberal movement among the Irish Presbyterians in the first quarter of the eighteenth century led to the secession of a considerable number of

congregations which formed themselves into Non-subscribing Presbyteries. All these are usually classed with Unitarians, being included in a common Year Book, and generally acting together in Conferences and Associations. The total number of these Churches is about three hundred and sixty.

UNITARIANISM IN AMERICA

The story of Unitarianism in the United States is very much the same as in England. The Massachusetts colonists were Congregationalists, and Congregationalism, in its most rigidly orthodox and Calvinistic form, became the 'established church' of that state. But the whole atmosphere of colonial life was that of freedom, and it could not be kept out of religious thought. As early as 1785 one of the Boston churches became openly Unitarian, and at the beginning of the nineteenth century one congregation after another began to declare for freer thought. It was Dr. Channing who became known as the leader of this new Reformation,

and whose preaching of it was so fervent that about half the churches in Massachusetts accepted Unitarianism, and it numbered among its adherents many statesmen, writers, and thinkers, eminent throughout the world. Thomas Jefferson, John Quincy Adams, Charles Sumner, Horace Greeley, Horace Mann, Governor Andrew; the poets Longfellow, Bryant, Lowell; Ralph Waldo Emerson, Louisa M. Alcott, Bayard Taylor:—these are but a few of those who might be named.

Moreover, in addition to those American churches which are distinctly enrolled in the Unitarian fellowship, there is the whole Universalist body, with about a thousand churches, which also holds Unitarian doctrine, though laying its special emphasis on the doctrine of universal salvation. The distinctly Unitarian churches number about five hundred.

THE LIBERAL MOVEMENT

While thus setting forth the story of this great movement of religious thought towards the simple Christianity of the

Gospels, as it has worked out in connection with the distinctly Unitarian churches, we would utterly disclaim the idea that it has been confined to these. There are great liberal movements in France, Germany, Holland, and Switzerland, which, while not taking any specifically theological name, are in general agreement and hold friendly fellowship with Unitarians. In England, also, there are broad thinkers in the ministry of almost every orthodox denomination, who, if not formally giving up the old doctrines of the Trinity and the other corruptions to which it led, are yet preaching essentially the same simple spiritual thoughts of God and Christ, and of Man and the Eternal Hope, for which Unitarians specially stand, but for which we have so long had to stand alone. Among the members of such churches we believe that these simpler views prevail even far more widely. It is often said that there are many more Unitarians in other churches than there are in our own. We are thankful if it be so. We rejoice in every

movement of thought towards the truth, under whatever name. But still it must be remembered that in the Churches from which these individual liberal voices come, and in which these thousands of more liberal thinkers worship, the old creeds are still read, the old doctrines are still maintained. Plain people are puzzled when they hear one doctrine in the sermon, and quite another solemnly professed in the creed, or uttered in the prayers. We believe that the time is ripe for a more clear and open proclamation of the truth; and that there are many who, if they would but look carefully into the matter, would find the religion of Christ a nobler, simpler, and more reasonable thing than it is often represented; and would welcome a Church which, while openly standing for the best truth that has yet appeared, stands also for that full liberty of thought which is the best condition for receiving whatever of new truth God may yet have to unfold.

AFFIRMATIONS OF UNITARIAN CHRISTIANITY [1]

Unitarian Christianity is a series of great and pregnant Affirmations.

It affirms the Fatherhood of God, to the exclusion of all dogmas which limit his goodness, or clothe the loving Father in the robes of the ruthless judge.

It affirms the love of God to all his children, to the exclusion of all dogmas which shadow that love with a cruel vengeance, or hold men of unsound creed aliens and outcasts from its tenderness.

It affirms the accessibility of the Father to the children's prayer, to the exclusion of all dogmas which teach that God will only heed our prayer if wrapt in sacraments, or if addressed to him through Jesus Christ.

It affirms the pure humanity of Jesus,

[1] These 'Affirmations' were written by the Rev. R. A. Armstrong a few years before his death.

to the exclusion of all dogmas which shut him out from perfect brotherhood with us, or endow him with a nature which removes him from the category of our sorrows and temptations.

It affirms the speaking of God to man to be as real to-day and to-morrow as in any century of the past, to the exclusion of all dogmas which would confine that living speech within the covers of any Bible, however lofty or sublime.

It affirms the sacred authority of the human reason and the human conscience, to the exclusion of all dogmas which would submit the one to the dictation of a creed, or the other to the orders of a priest.

It is the Gospel of the everlasting Progress, the perfect Freedom, and the universal Love.

[No. 215]

TWENTIETH-CENTURY REVELATION

BY

REV. EDWARD D. TOWLE

BOSTON
AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street

Our Faith.

The Fatherhood of God.
The Brotherhood of Man.
The Leadership of Jesus.
Salvation by Character.
The Progress of Mankind,
onward and upward forever.

Typical Covenant of a Unitarian Church.

In the love of the truth, and the spirit of Jesus Christ, we unite for the worship of God and the service of man.

Our Declaration.

(*As expressed in the By-Laws of the American Unitarian Association.*)

"The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity: and all Unitarian Christians shall be invited to unite and co-operate with it for that purpose."

(*As expressed by the National Conference of Unitarian and Other Christian Churches, at Saratoga, N. Y., in 1894.*)

"These Churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

"The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this Constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims."

TWENTIETH-CENTURY REVELATION.

The Unitarian Church has of late been summoned into the lower court of Hebrew and Greek texts and has not cared to enter a defence. For justification of its claim to the name "Christian" and for indorsement of the correctness of its interpretation of the simple religion of Jesus it appeals to the Higher Court of Twentieth-Century Secular Activities, holding that in emphazing the present and in opposing the domineering of the past it is in accord with the Holy Spirit which inspired Jesus and which is at the heart of all progress. If its interpretation of to-day be right then its reading of yesterday cannot be wrong; and if it can present a religious language that is adequate to the full and strong and true and rich expression of modern life that language must be identical with the language the Master really employed.

The distinguishing mark of Unitarianism is its belief in revelation,—revelation universal, progressive. It holds that every moment is a special moment, every event a special event, if we have eyes to see and ears to hear; for is not God trying each moment and through each event to crowd his being upon us for recognition with all the eager desire of a mother who bends over her babe with infinite tenderness and lavishes her care and affection persistently until at length the first gleam of knowledge steals into the

infant's eye that some other soul has been calling and beckoning it?

And God has ever been calling humanity. Past and present cannot be separated. Rightly understood the past is part of the present. But for a living faith there can be but one starting-point, the present. Generation after generation has been taught that God was surely in the past, and has timidly inferred that perhaps he might be in the present. Rather, God is certainly in the present, and the inference is that he must have been in the past. It is the part of wisdom to realize that it is impossible fully to understand the past, that not one epoch in history can be made really to live again.

Unitarianism, therefore, begins with the present. It has never feared losing God out of his creation. Regarding revelation as the best thing in the world it naturally reasons that it does not become feebler, but ever richer, fuller and clearer. It maintains that earth is destined to be swathed in light; that the precious pin point of holy ground in Palestine, once divinely illumined, is but a sample of what God has in store for his children.

And of course the Eternal, who reveals himself more to-day than ever, reveals himself through the language of to-day. Is not the secular life which characterizes twentieth-century civilization, as manifest in business, science, democracy, literature and art, really the new alphabet, the holy language, the Eternal is employing. Hebrew was termed the sacred tongue, being regarded as the identical language spoken by Jehovah to Adam. Our sacred tongue is different. Religion must be loyal to the present or it will not be loyal to the past. If it quickly catches

the accents of the Holy Spirit to-day will it not be the better qualified to detect these accents in the past? Can a religion that reaches the same conclusions as those reached by the great movements of modern life possibly be in error? By these Unitarianism is ready to test itself, and by their verdict will gladly stand or fall.

But there can be no conflict between two revelations. Whatever is found to be true in one period must be true everywhere and always. The Eternal never contradicts himself. If the Secular Activities are God's present way of communicating then what is thus disclosed will be identical with that unfolded in the past. There will be more of it, but it will in no way oppose that which has preceded it. Rather the new truth will establish the old since it is all from the same source. Do the great creeds of Christendom, the Apostolic Creed, the Nicene, the Athanasian, receive confirmation from Twentieth-Century Revelation? The Council of Trent is claimed to have formulated the inspirations of the Holy Ghost in chapters and sections. Does the Œcumenical Council of the Secular Activities reiterate and re-establish all that the Council of Trent pronounced? God cannot be imagined as imparting one fact in one age and a different in a later. The living texts in which the Holy Ghost expresses itself now must be identical with the genuine texts of religion of earlier epochs. The messages will not disagree. We are sure that God is speaking to-day. We know that the creed the ages are spelling out is God's creed. Under its illumination do the earlier statements shine with increased lustre? If true they would so shine. Old truth always glows with unsuspected radiance when seen in the light of new. The

child, become a man, rejoices that his experiences are adding increasing significance to childhood's words, home, mother. These do not fade. But the creeds of Christendom fade in great degree under the electric light of the modern world.

And, further, not only does new truth cause the old to live as it never lived before but, because all truth is mutually helpful, the old returns the compliment by adding germinating warmth to the unfolding of the new. So far as inherited beliefs are genuine they will not only look more beautiful but will become efficient agents in bringing the new to birth. All truth must be present everywhere, in all spots of earth, must be always present and always active. Argument will not be required to manifest its presence or any chemical analysis to detect it.

Let us apply what has been said to the distinguishing features of traditional theology that are regarded as dividing Unitarianism from the rest of Christendom, or as setting it aside with paganism. Do the specific dogmas of the Fall of Man, Election, the Atonement, the Trinity, Perdition, Exclusive Revelation, appear more winning, more attractive, more plausible with time? Are they evident in the secular life by any added power? If they are not evident in this manner they are not vital expressions of religion. Were they vital expressions they would be evident. You would not look to any theological school to attest their presence by forced argument. No government could frame its constitution without them. Every factory, every locomotive, every steamship, every dynamo, would set its seal upon their genuineness. Were they vital to man's salvation they would ring from the stroke of every pick and sound from the blow of

every hammer. You cannot convince men that a working world is not a world that is constructing by its labor a highway into the presence of the Eternal far more indestructible than philosophers ever by thought alone could build. Every word that can die out ought to die out. And from the collieries of England to the industries of the Pacific slope there is not so much as a flutter of life added to the driving wheels of their engines from any one of the terms I have mentioned.

But not all words die out. Some live and grow ever more resplendent and more mighty, such as God, love, duty, immortality. Twentieth-Century Revelation must confirm all genuine revelation of earlier times. What portion of that which has come down from former generations does the New Revelation of Twentieth-Century Secular Activities find essential to its own fuller discovery of truth and its firmer grasp upon it? What words can man not get along without? Had not Bessemer steel been invented, Pittsburg and New York, as they exist, would be unknown. Humanity, in order to advance, must find Bessemer steel lying in its path. Are the theological terms mentioned such that the Revelation through Twentieth-Century Industry, Government, Science, Literature and Art could not help inventing them were they not already in existence, in order to declare its secrets? If hitherto not coined would they now be struck off in the mint of men's thoughts?

A person's real faith is what he thinks by in the crises of his life, what he must live by. And the faith this age is spelling out is that which it finds it must think by in order to advance, that it must live by in order to breathe. If the words atonement, perdi-

tion, exclusive revelation, are inevitable words in the evolution of the race then, because the mighty secular activities are the direct heart-throbs of the Eternal, they will be spelled out by the monster machinery of every city, by the growing commerce of land and sea. Literature and art cannot come to perfection without them.

Many religious words have no staying power: they were the offspring of some lonely priestly brain or of some narrow mystic's dreams and, when challenged by the stress and strain of these more strenuous times, disappear like drops of dew, utterly failing to quench the world's thirst. Whatever is indispensable to man's salvation the world's increasing wants will only make more plainly so. The inevitable words of the creed will stand out like mountain ranges. Or, better, each word of the eternal creed over which the ever-enlarging life of humanity will be forced to move must be a genuine steel rail, a hundred pounds to the yard. Otherwise all traffic, spiritual as well as material, will come to a standstill.

The world cannot progress without religion. What, then, are the steel rails of religion, the inevitable words, the world must use or retrograde? You go into almost any factory and find there some marvellous testing-machine. The iron is tested, the cloth is tested, to show how much it can bear to the inch. The Secular Activities are the vast testing-machines to which Unitarianism comes and says, Test this expression: I do not care for it if a few hundred pounds can tear it into shreds. Instead of such in its creed as can be torn apart Unitarianism wishes words that will test the very testing machines themselves.

Now what are the great words humanity must find

in its path in order to progress? Each of the four gospels of this growing revelation, Business, Science, Democracy, Literature and Art, like Matthew, Mark, Luke, and John, is a book by itself. But they do not need harmonizing. Although composed from four different standpoints there is not a suggestion of disagreement. They supplement each other. These are certainly the Newest Testament. And all presuppose absolute Freedom in their composing. Over against the infallibility of the dead letter one and all set the inerrancy of living mind in distinguishing truth from error.

Briefly summarized, the inevitable words of each gospel are these. The business man finds himself in a Good World to which the Middle Ages' confessions, written for a lost and ruined world, do not apply. He discovers a world to be trusted, enjoyed, loved, a growing, not a dying world, meriting all his interest. Business inculcates the Dignity of Human Nature. When the Alps are pierced and conquered by human might and skill the majesty of the mountains seems somehow to pass into the very brain and fibre of humanity. The moral element comes evermore to the front. The modern world cannot be a living lie. No falsehood can creep into its boilers and furnaces. Count the constantly increasing number of times the type of the daily papers spell in each issue Duty, Ought, Right, and you will indeed be surprised to see how thoroughly ethical modern life is being forced to become. And in its own way Business inculcates faith in a living God. It brings men into close contact with the Infinite Energy. They realize that One Power is active in all lands, driving the wheels of every factory as well as kindling every star and drawing every tide. So immediately into the presence of this

living Power is humanity brought that no suggestion of any intermediate atonement to aid its nearer approach is ever felt or hinted. And faith in Future Revelation increases. Possibilities loom before every participant in the world's work that do away with all doubt of steadily increasing light.

And the second gospel, Science, proclaims the Trustworthiness of Human Faculties; and, while finding no place for miracle, on this very account exacts more reverence for the sacredness of God's ways and more faith in a Being who never for an instant withdraws himself. Law, the essence of this gospel, is the miracle of miracles, ever declaring that no break is needed, such is the fulness of God's presence. And mind in man, it affirms, is the direct inspiration of the Almighty. Dare to trust it to the uttermost, for in it is God himself enshrined.

The third gospel, Democracy, presupposes the essential soundness of human nature. It places absolute reliance upon Reason. Its standing army is an army of ideas. It also places absolute reliance upon the heart. It discovers the presence of one great spirit dwelling in all alike. A republic must rise and fall together. It cannot recognize permanent classes, even of good and bad. Hence it must become increasingly spiritual. It must rely ever more and more upon Equality, Reason, Love. Justice must become a living thing, Brotherhood a reality. Its standing army must be not simply one of ideas, but of spiritual forces. Republics are children of the present. They cannot endure more than a day unless their inspirations are received from the ever-living God new every morning and fresh every evening. Humanity's life will be intensest in a republic, and to it we must look

to find the deepest spiritual secrets by which civilization must live or die.

The fourth gospel, Literature and Art, is of supreme interest. The study of history—to begin with this branch of literature—has become of such importance that it calls for and receives the lifelong devotion of ablest thinkers, who must surely be competent to discover its essential laws. Does history show any tendency toward confirming the conclusions of the generally accepted theology? Study the facts of ancient and modern times; to what do they point? If the second person in a Trinity died on a cross twenty centuries ago, his death entailing infinite consequences upon our race, then this is the pivotal fact in the world's unfolding, if not in that of the universe. The rays of all history will focus here. It is the only fact worth talking about. The history of the world will never be written aright until the events in every people's life, before and since, are studied in the light of this event. But is there an increasing tendency manifest in the books of the masters of this branch of literature to study events thus? Like iron filings flying to a magnet we should have a right to expect that all events must centre about Calvary. That no such tendency exists to make Judea the heart of all historic writing it is hardly necessary to add.

Next to history comes the novel. The sublimest theology must of necessity be the soil out of which shall spring the grandest novel. Does the novel, which is nothing short of a deep, true study of humanity, find in the tenets peculiar to traditional theology inexhaustible sources of inspiration? To ask the question is to answer it. Where the novelist's strength lies is in the study of Character. He finds no great

gulf fixed between men. He does find unalterable laws governing their development, laws which can elevate to the stars or crush to powder. No trace of election is apparent. The harvest is sure. No cataclysm counts. The ending of one world and the beginning of another cannot change the essential nature of things. Whatsoever a man sows that shall he reap. Character is all. And it is in the light of this thought that Palestine lives again. If all the laws of history do not focus on Calvary, all the laws of human growth are seen to focus in Jesus of Nazareth, and the character of the Master becomes the crowning revelation of God's nature through all the ages.

And the lesson of poetry is that revelation is not an outward matter authenticated by signs and wonders, but an inward matter. Look within if you would see God. In poetry the soul imposes its own law upon the outside world. With sublime confidence the poets of all time have spoken their word and have felt that no outward miracle was necessary to underscore it. In its very simplicity, proportion, and harmony they have felt consisted true revelation. All history might be wiped out and yet poetry would calmly voice its message of present Inspiration with no question that in essentials it contained the core of all holy and uplifting truth of the past. The soul is the fountainhead of authority. And, equally with poetry, music soars into the skies as confidently as the bird. Like poetry it is a law unto itself. Its own structure is its bible. Painting and sculpture, too, claim the right to live each its own life independent of the past. To them life is actually worth living for its own sake. Creation is the child of beauty. Beauty is the offspring of love.

The one faith common to Literature and Art is faith in the Ideal. History, music, poetry, painting, sculpture, all follow ideals born not of dogma, but of the soul. The question naturally arises, does the spiritual nature of man, the highest part of his being, require a different kind of revelation? Need the heavens open for its guidance in any other way than for them? Do not these ideals suggest that the spiritual nature requires no forcing process, that, it too, can be trusted? Nothing artificial is necessary for its unfolding, no grand drama, no mighty, moving, soul-stirring tragedy that shall supplement nature's weak forces. Here, likewise, the revelation is from within,—love of right, willingness to know his will. Else how does it happen that the other ideals find the seasons of earth long enough, the air warm enough, and the climate friendly enough for their development? No, the spiritual ideal is indigenous, a native of the soil, not an exotic. There is but one Ideal, manifesting itself now in painting, now in poetry, music, now in character. And the witness of Literature and Art results in this: it establishes the authority of the Ideal, even when faith in the Ideal creates new heavens of Immortal Life as well as a new earth.

A creed should not be the speculations of a few individuals, but the outcome of the total energies of mankind at work through all the centuries. It cannot be that any theology is of importance that does not report itself in actual use. And the farther the world advances the more inevitable will appear the terms of religion that are absolutely essential to its progress.

And this Twentieth-Century Revelation of truth, right, character, brotherhood, the ideal, God,—iden-

tical with that of Liberal Christianity,—and which is, as it were, being written on the sky in letters of light for all nations to read, is, after all, but the simple gospel whispered by Jesus in the ears of his disciples as they walked the fields of Galilee.

WORKS OF WILLIAM ELLERY CHANNING

Size, 6 x 8 1-2; pages, 1060; price, $1.00 *net*, postage, 24 cents.

A NEW and complete edition, rearranged from the larger and more expensive six-volume issue. It includes the twelve discourses comprising "The Perfect Life," edited by William Henry Channing from his uncle's manuscripts. A new and more complete index has been added. The writings of Channing, whom Bunsen has characterized as "the grand Christian Saint and Man of God,—nay, also, a prophet of the Christian consciousness regarding the future," are becoming yearly better known and more welcome among English-speaking people in all parts of the globe; and translations of them have been, either wholly or in part, published in the German, French, Italian, Hungarian, Icelandic, and Russian languages. Their ethical, social, and religious value lies in their persuasive appeal to the culture of the inner life, to the development of a sensitive spiritual consciousness, and to the contemplation of great moral and religious principles.

LIFE OF WILLIAM ELLERY CHANNING

The Centenary Memorial Edition, with Portrait. By his nephew, William Henry Channing

Size, 6 x 8 1-2; pages, 719; price, $1.00 *net;* postage, 23 cents.

THIS is an abridgment of the three-volume Memoir of Channing, and differs from that only in the omission of the less important extracts from sermons and correspondence. It contains a full account of Channing's life, describes his relation to many departments of public activity, traces the development of his mental and spiritual life, and includes many extracts from his public utterances and private correspondence. A volume of much interest and profit concerning one of the foremost leaders in the development of religious thought in America, a man of whom Coleridge said that he had "not only the love of wisdom, but the wisdom of love." An albertype reproduction of the Gambardella portrait of Channing forms the frontispiece.

AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston

THE American Unitarian Association is the working missionary organization of the Unitarian churches of America. It seeks to promote sympathy and united action among Liberal Christians, and to spread the principles which are believed by Unitarians to be essential to civil and religious liberty and progress and to the attainments of the spiritual life. To this end it supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes, sells, and gives away books, sermons, tracts, hymn-books, and devotional works.

Tracts descriptive of Unitarian principles, doctrines, and methods, are sent free to any who desire to know what Liberal Christianity stands for and works for. A list of these free tracts will be sent on application. A full descriptive catalogue of the publications of the Association, including doctrinal, devotional, and practical works, will be sent to all who apply. All religious books by Unitarian authors are kept on sale, and will be sent on receipt of price. A list of such books, with prices, will be furnished upon request.

The Association is supported by the voluntary contributions of churches and individuals. Annual subscriptions of any amount are solicited. Address communications and contributions to the Secretary at his office, 25 Beacon Street, Boston, Mass. The following is the simple

FORM OF BEQUEST.

I give and bequeath to the American Unitarian Association, a corporation established by law in the State of Massachusetts, the sum of.....dollars.

[No. 216]

THE FATHERHOOD OF GOD.

BY REV. CHARLES E. ST. JOHN.

Sooner or later all mankind must come to an agreement upon the conception of God as love The wise and tender love that is set forth in a noble human parent is the type of what we understand perfect love to be. Take a love that is personal, responsible, and wise, a love so wise that it can on occasion employ severity as the truest expression of itself, so patient that it never loses its strength, howsoever undeserving its object for the moment becomes, and so tender that it is always animated by complete interest in its object, and never by any selfish motive: in your thought lift this type of wondrous love to perfection, that is to say, add to it eternal knowledge and power, and you have the conception of God which is the best the world has thus far reached. It is the conception of God, the heavenly Father, as Jesus knew him. Having this idea concerning God, we can draw certain inferences from it.

First, the idea involves personality. This kind of love is a moral force, exerted by a being conscious of what he is doing. As a father's or mother's love is an intentional clinging to a soul somewhat dependent upon it, so is the love of God for us a conscious and intelligent force. We can personally know our God as we know the spiritual nature of the human father or mother.

Second, this conception of God provides a vital place for prayer and worship. To the Infinite One who loves me my heart responds, not merely with the giving of my whole heart's love, but with a permanent mood of trust and fellowship which expresses itself in prayer and in worship. My worship is the exalted reverence I give to the Eternal Perfection. My prayer is my constant spiritual effort to understand and live in harmony with the Eternal Love that uplifts my life. God being love, we can commune with him concerning the best interests of life in essentially the same manner in which a child communes with a trusted parent. Communion with a parent is called confidence, but communion with the Eternal Perfection is confidence deepened into prayer.

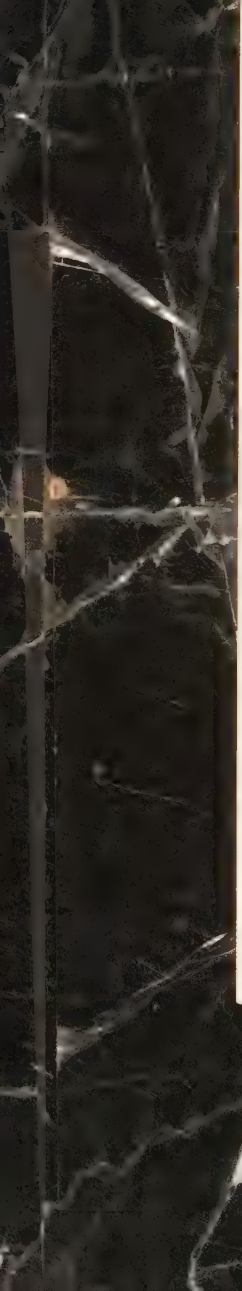
Third, this conception of God carries with it into every human life a noble self-respect as to the possibilities of one's life, and a deathless hope as to the outcome of those possibilities. Since God loves me, I know that I am worth something to him. It is, therefore, a matter of secondary importance what my comrades on earth judge me to be. In my heart I must respect myself because I am a child of God, and must by that self-respect be given power against temptation. Since the Eternal loves me, there is no moment when I can lose hope as to the outcome of my struggles against temptation and difficulty.

Fourth, this conception of God brings to all who hold it an exalted faith in the value of good works. Whosoever is trying to do right is lining himself up with the Eternal Righteousness, and the forces of the Almighty are going to act through his little life. The ultimate moral victory of all souls is wrapped up in this unswerving faith in good works. How shall any of the children of God ultimately fail? How shall any miss the entrance into the kingdom of God, inasmuch as God cares for each one with absolute impartiality? Though all other influences fail

to arouse the sinner, and though he turn again and again to his folly and weakness, the eternal God does not desert him or fail to touch him at every moment with the influence which at that moment is best calculated to bring him to himself. So long as I am convinced that God loves all his children, I cannot lose the conviction that somehow and somewhere that love will prevail over all that drags any of the children down,—even at last over wilfulness in the sinner himself.

Fifth, this conception of the Fatherhood of God blots out the fear of death. I sleep and I wake again refreshed by the sleep, wake into a day which has not been soiled by the folly I was guilty of before I slept,—wake, that is, to fresh opportunity and with new strength in my nature. So, when I die, I wake again to a day untouched by my former mistakes or sins, wake the same personality that I was before, but freed from many things that hampered it. Refreshed as by sleep, I wake to the tremendous and unimagined glories of new opportunities in the larger realm. If I die in my follies and sins or in my virtues and victories, as the case may be, I wake, the same personality, to carry in my nature the

results of what I have been, and to have my dealings with the larger opportunities of the new world enfeebled or ennobled by the memory that I carry on. Nevertheless, it is a real awakening to a genuine opportunity, and I face the moment of it, now or whenever it comes, with an unwavering courage, based upon my knowledge that through sleeping and waking, through life and death and life again, I, God's child, am upheld by the everlasting arms.



[No. 217]

THE BROTHERHOOD OF MAN.

BY REV. CHARLES E. ST. JOHN.

The conception that all men are brethren regardless of race, time, and condition is distinctly a religious axiom. It is an inevitable deduction from the conception of the Fatherhood of God. Until we understand that we are children of God, it is not clear that we are brothers to one another. Human life looked at from the point of view of history or of present conditions gives but inadequate hints concerning this fundamental bond. We recognize it and obey it only in so far as we are religious in spirit.

This principle of the brotherhood of man is a test of the practical bearing of one's faith, a motive in control of human intercourse rather than an authoritative rule for the organization of society. Brotherhood does not necessarily mean that we must supplant present methods of ownership with socialism, must have democracy instead of monarchy. It does not inevitably lead to any kind of a reor-

ganization of the social order. Furthermore, it does not demand any specific surrender of personal freedom. Loving my neighbor as myself, I am yet honorably free to love one neighbor more than another, because the one is more worthy of friendship or more suited to be my friend.

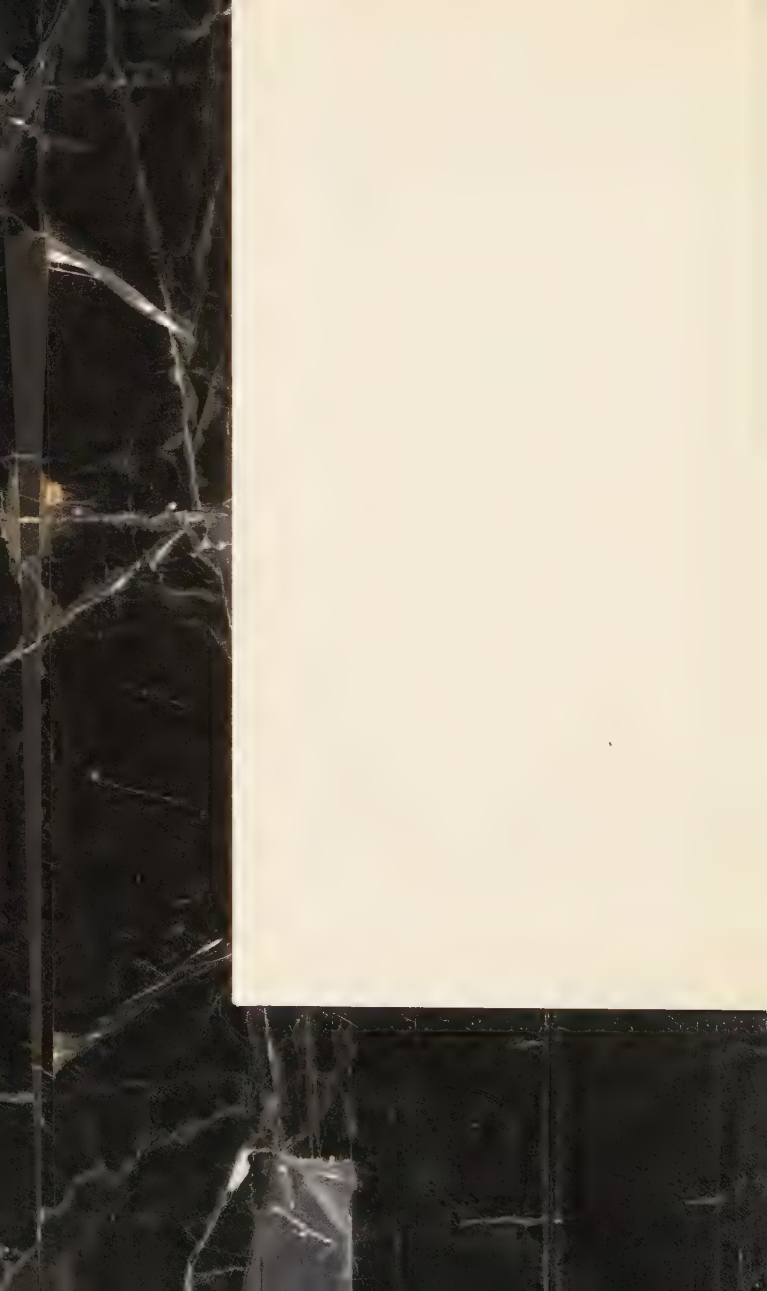
Governments, parties, nations, churches, business firms, and some of our personal friendships are matters of temporary convenience, and have their day and their passing usefulness. The law of brotherhood is a deeper and a grander thing. It has to do with eternity as well as with time. It provides the inner spirit under which local conditions are to be guided. Just in so far as this inner spirit is dominant, it will blot out of the temporary associations of mankind everything that is selfish and evil. The law of brotherhood gives no place in life to sharp practice, trickery, distrust, or war. None of these evils is essential to the continuance of any righteous aspect of the present social order or of any developments therefrom that may prove convenient for mankind as the years come and go. Take, for instance, the matter of personal friendships. These

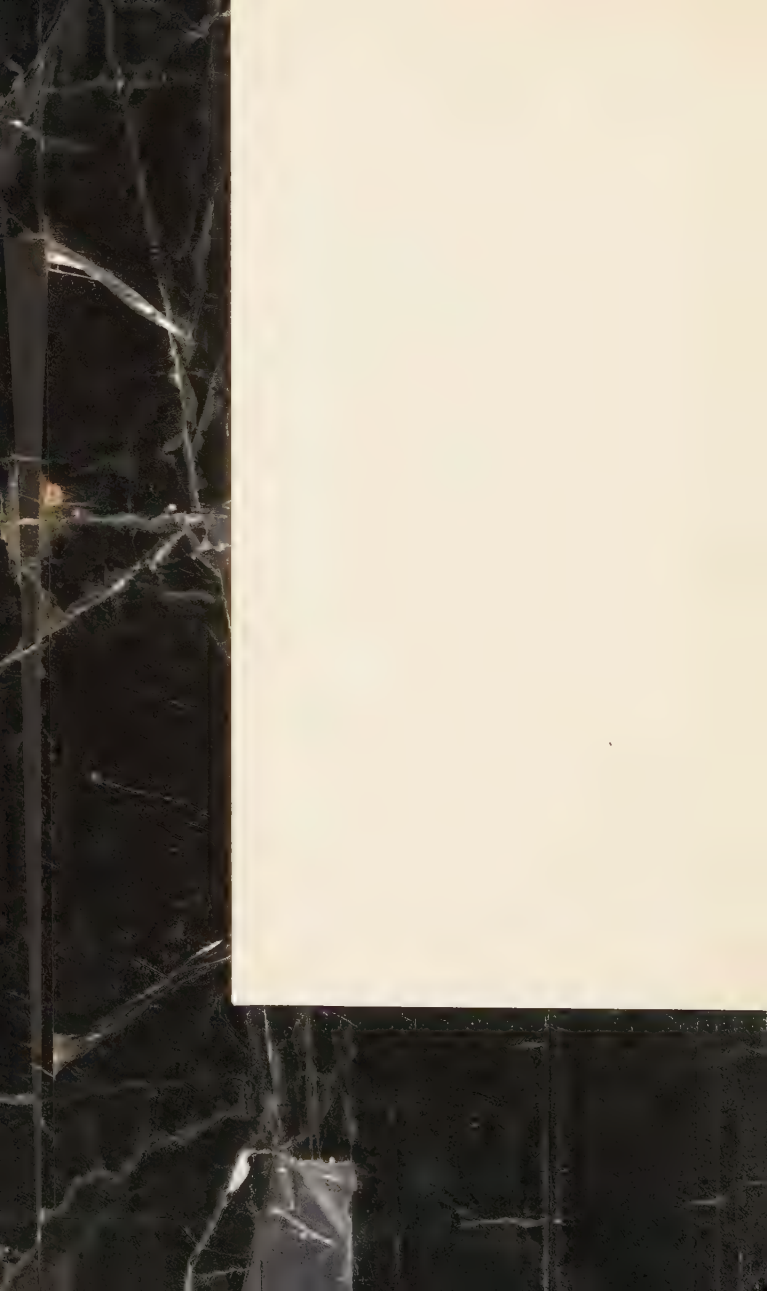
may be sought happily and freely, while at the same time every soul remembers that all souls are the children of God, each one of them as dear to God as any other. White or black, wise or ignorant, virtuous or sinful, high or low, all men are the children of God, and to his perfect and measureless love equally dear. The limitations of time and space prevent me from holding all men equally dear to myself; but, if I never forget that they are all equal in the love of God, I shall, even in the full happiness of my personal reservations and limited friendships, be able to hold toward all men, as fast as I meet them, an attitude of unselfishness and entire justice.

Whenever one is called upon to deal in any manner with another human life, he ought to be able to do so with patience, mercy, considerateness, truth, and justice. There are no circumstances which justify one's failing to confront life in this attitude which is the outcome of the recognition that all men are children of God. If any one is tempted to overreach or otherwise wrong another person, let him call himself back to the higher life again by simply saying to himself, "That person is as dear to God as I am." The man of

wealth and power must say this when he is dealing with the poverty-stricken and inefficient toiler, the discouraged and half-starved bearer of the world's hardships must remember this when he is looking at the extravagances of the heedless man of fashion. The rulers and the ruled, the prosperous and the unfortunate, the strong and the weak, must each and every one remember this fact when he thinks of other men. When this is done, the law of brotherhood will take command of all men's lives, no matter what the system of government or of business may happen to be, and in so doing it will prove to be the glorious foundation of justice between man and man. In selfishness I may pray for divine help against the rights of another person or nation, but under the law of brotherhood it becomes an insult to the heavenly Father for any man or nation to pray for success as against another man or nation. Again and again it appears that God appoints men and nations unto certain services for humanity, but by the law of brotherhood and sonship we know that God has never loved one man or one nation above another. There has never been a "chosen people."

How are we to apply the law of brotherhood? Simply by confronting day by day our duties and opportunities in a spirit of unselfishness and open-hearted justice. We are to meet each person with utter frankness, believing in the essential divineness of all human souls, and ready to esteem each one as God esteems him, and so give him liberty and opportunity to play his natural part in the affairs of life. Now and again under the rule of this deepest law of life an individual is compelled to render some sacrifice. When those moments come, let every child of God be brave and true, regarding the sacrifice, even though it be of life itself, as a necessary part of the day's work, though not as a thing to be sought after as if it were a pre-eminent virtue to do hard things. We are not to seek the path of sacrifice, we are to seek simply the path of kindness and justice and right. Sometimes this is hard, sometimes it is easy. Whichever it proves to-day or to-morrow for our souls, we can press right onward cheerfully and bravely, just so long as we remember what it means to be a child of God engaged in common undertakings with the beloved multitude of the sons of God.





[No. 218]

THE LEADERSHIP OF JESUS.

BY REV. CHARLES E. ST. JOHN.

What a joy it is to have a teacher whose life is in every way on the plane of his teachings, a leader whose unfailing power lies in the simplicity and attainableness of the ideals he sets forth! There are those who still love to think of Jesus as a Saviour. Doubtless there are individuals who need the kind of help that is expressed in the old idea of a savior, persons so weak and dependent that some strong friend must lift their burdens for them. Doubtless, moreover, there are moments and situations when the strongest of our race may accept self-sacrificing aid from another. But for most men and under most conditions Jesus is a savior only in the sense in which a great military leader who comes upon a lost field just in time to reconstruct the battle, impart courage to the soldiers' hearts, and lead them back to victory, is a savior. Such a general does not in person assume the suffering and the fighting, and so win the

victory. On the contrary, he inspires the men in the ranks to endure suffering, do the fighting, and win the victory. He saves the day, but only by wise leadership and inspiring example, not by personal achievement. Such is our modern conception of Jesus as a savior. He saves the day in many a moral struggle by the power of his leadership over human souls rather than by the amount of the work he does himself or the magnitude of the burdens he takes upon his shoulders.

Study whatsoever incident you will in the career of Jesus, and you will find that the lasting power of it lies not so much in what Jesus himself was doing for others as in the glory of the ideal he was setting forth to inspire self-sacrificing, successful action on the part of innumerable others. One who takes this conception of the power of the life of Jesus will inevitably make little use of the term "savior," preferring the more accurate term of "leader." Jesus is the greatest of the world's leaders because he leads in the deepest things of life; and because, by his unclouded success in personally obeying his own ideals, he has made it clear that all men may live on the same high plane. As a leader, he is brought

near to us by the perfection of his life. He sets us free from that mistaken notion that to be faulty is to be human. This is not true. To be faulty is to be something less than human. The nearer moral perfection we get, the closer do we come to the human ideal, the true sonship to God. Jesus has been and is the closest spiritual friend of every man who is obeying high ideals, because he is strictly human, because the perfect things we see in him are made by him so plain and convincing as to make us understand we can be like him. Whosoever could discover a flaw in the moral nature and life of Jesus would by that act set Jesus apart from human life and make him less of a leader for the world. On the other hand, whosoever even faintly understands the moral greatness of Jesus must hereby recognize that moral greatness is possible for himself.

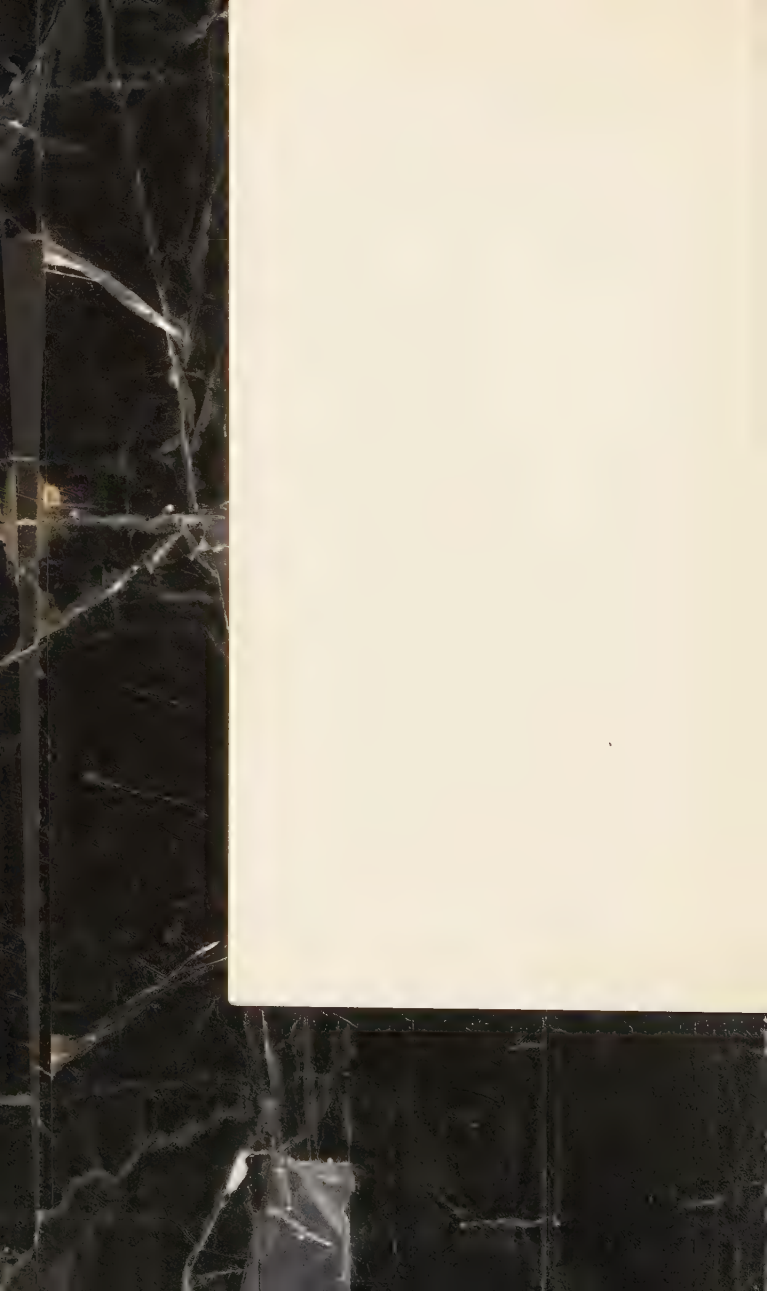
The leadership of Jesus consists in the convincing revelation of the beauty of the perfect life which he set forth. The more we think of him, the more we must yield to the power of splendid ideals and to the joy of hero-worship, that mood of fine admiration which does more to strengthen one in the face of temptation

and to lead one on to the moral heights of life than any other motive could. So far as our moral growth is concerned, it is better for us to admire a good soul than to fear punishment, better for us to meditate upon exalted principles than to feel that we are driven onward in an unwilling spirit by some mysterious power, whose commands we do not understand. We are a world of progressive spirits. In every moment of life the things that can help us most are light, inspiration, and leadership. We may at times need punishment, but that is a temporary and slight thing. We may at times need help from without or from above, but that, again, is exceptional and temporary. What we continually need is what Jesus gives, the influence of ideas that thrill our souls, arouse our fainting courage, and convince us day by day that we can do the good things that we desire to do.

Jesus leads not by saving, but by guiding; he leads by virtue of having himself been on earth that lovely and perfect moral power which all the children of God may be; he leads by the directness and power with which he has set forth the fundamental principles of man's growth

and of the soul's relation to God; he leads because he has set forth unto all men in absolute perfection the sublime ideal of the life of self-surrender. Following after him, we are inspired to seek, not our own will, but God's will, and to seek our own happiness only in so far as it is embodied in the eternal happiness of all souls.

Such a leader as this the world can never outgrow or dispense with. Inasmuch as this is a leader who has not undertaken to do anything once for all as an atoning sacrifice for all human souls, independence and personal initiative are left forever to each newly rising soul. For the winning of his own victories and the building up of his own character each soul forevermore may take, if he will, the matchless inspiration of a life which in itself succeeded perfectly in obedience to the eternal laws of the soul's growth. The strongest may always accept such leadership as this, the weakest may always find power to lay hold on it.



[No. 219]

SALVATION BY CHARACTER.

BY REV. CHARLES E. ST. JOHN.

In proportion as Christianity attains its full success there is less and less need of the aspect of Christianity expressed in the word "salvation." More and more it is becoming clear that the word "salvation" has expressed something purely philanthropic rather than a theological truth. It is when men are trying to help others who are in trouble that salvation enters into life. Certainly in liberal religious thought it is recognized on all hands that there never has been any universal condition of mankind from which all have needed to be saved. Whensoever an individual has fallen into the power of evil, he needs to escape from that pitfall either by his own exertions, which is the best way, or by aid from another, which is usually forthcoming from some quarter. The explorer in an unknown land either through timidity and unwisdom or through excess of courage may become lost. It is then well if

those who are interested in him take the trouble to search him out and save him. So, when the individual is beset by the difficulties and perils of practical life, when he is baffled by his own ignorance, or downcast amid his perils, or misled by his lack of moral power, he becomes an object of more or less solicitude on whose behalf somebody should assume the rôle of rescuer or savior. Furthermore, the perils to which individuals are exposed are not all confined to the present time. Perils await us in the future, some of them akin to perils with which we are familiar, some of them, doubtless, of a wholly unforeseen character. In regard to these future perils of our souls it is a great blessing if we have friends or a friend wise enough so to lead us on our way as to minimize the dangers we must confront.

From this point of view it must be stoutly maintained that there is no one peril to which all souls are by their common nature exposed. On the contrary, there are and have been many souls upon whom there never has rested the need of any kind of salvation. They have been in themselves strong, noble, and morally progressive. From the Christ-like dis-

position of such souls as these we get that deeper comprehension of life by which we understand that the thought of moral progress and the power for it are nobler and broader in spirit than the belief that souls are lost and in need of rescue. Progress rather than the search for salvation gives the modern Christian conception of the course of life.

If this ground is justly taken, it is clear that the human power that helps each one along and inspires one to aid another is the power of noble character. Each gain in personal goodness makes possible another gain in the individual life, and, when an individual reaches out to lift another up from the dominion of trouble or weakness, the power whereby he is useful is that of character. This is as true of Jesus, the world's pre-eminent Saviour, as it is of any other helpful soul. He has been a power of salvation by virtue of that nobleness in him which arouses courage and character in those whom he touches. Jesus is not a Saviour by virtue of his influence with God, not a Saviour by virtue of his carrying burdens and enduring punishments on behalf of others. He is a Saviour by virtue of the greatness of nature that has made his life a

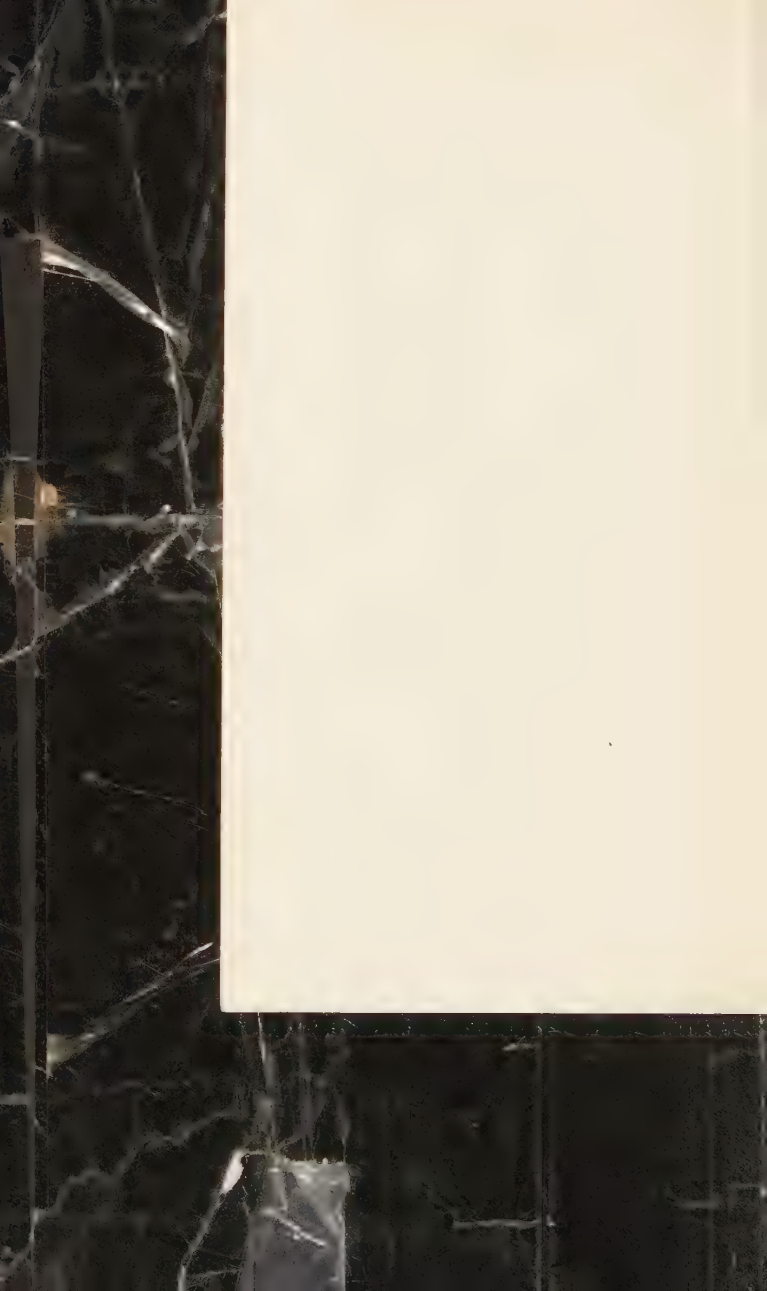
moral inspiration to the world. By his character Jesus saves certain individuals that are lost and that happily receive the moral inspiration of the Christ. His work is upon man after man, not upon humanity as a whole in this matter.

Unitarians believe in "Salvation by Character"; but, inasmuch as it is the character in which they believe rather than the salvation, their thought would be more nobly expressed in some such phrase as "We believe in the good life, in the pure heart, in the righteous motive." As is commonly said from Unitarian pulpits, character is salvation, character is heaven. Examined in this light, the phrase "salvation by character" verges on redundancy as if one were uttering the futile word, "Character is character." The time-honored word "salvation" will linger so long as the world is as heavily oppressed by sin and folly and ignorance as it is to-day. It will under these conditions remain a word truly expressive of the need of individuals that are especially troubled or downcast; but, just in so far as the individual rises above his sins and selfishness toward some lofty plane of goodness, just to that extent it would become truer

to say of that individual that what has happened to him is not so much salvation as it is growth, advance, achievement. What we all need is to become wiser and stronger in our moral force, and, as we achieve that growth, we free ourselves from our limitations and our errors.

The best salvation a man wins for himself, it being nothing more nor less than his onward way toward the larger and fuller life of God. A lesser salvation that is more or less often necessary is that which we receive from the brotherly help given by another soul who is thus to us a saviour. On the other hand, that helpful brother by what he does for us in stimulating our moral growth is putting forth the power of his own personal growth in the noblest conceivable fashion. To hope for and to accept from another salvation is an unfortunate necessity resting upon the few. To give this salvation to those that are in need is man's grandest service to his fellows. By our influence as saviours each in his own small way we come nearest to living in the spirit of God. By the sublime, divine perfection of his influence in this direction Jesus displayed a character supreme among the good of our race.

Are there burdens, sorrows, or sins resting upon your soul to-day? Endure them or fight them with a pure heart, and you will conquer. Are there perils awaiting you in the future? Prepare for them by the building up of righteousness in your soul. You need do nothing more; for there are no troublesome conditions of life here or hereafter for which the preparation of a pure heart, an unselfish motive, and a steady growth in goodness is not absolutely sufficient. From all this the intelligent reader can readily infer that there is an opposite truth; namely, that every man who meets his difficulties with an impure heart, a selfish purpose, and a sinful course is certain to meet on earth and in the hereafter conditions and penalties of a kind hardly to be foreseen in their grimness and severity. Such a man is in need of salvation.



[No. 220]

THE PROGRESS OF MANKIND ONWARD AND UPWARD FOREVER.

BY REV. CHARLES E. ST. JOHN.

The weight of conviction here is on the word "forever." We look forward confidently to material, intellectual, and moral progress on the earth so long as the human race exists here. This limited amount of progress, however, gives but scanty satisfaction as a substitute for immortality. Men of science are already foretelling a remote period at which the earth will cease to be habitable.

We like to think of our personal influence as passing on year after year in the hearts and lives of our successors upon the earth, but this again is a poor substitute for immortality.

When a man lies at the point of death and we desire to say something that shall lift up his heart, it takes but a moment to discover the utter futility of either of the above thoughts as a basis for comfort or inspiration. In the moment of

weakness when physical strength is departing, it is only the thought of a man's own continued activity that can put a light into the weary eyes or bring a smile to the drooping lips. Happily, the Unitarian church is able to present to men the inspiration of a belief in personal immortality. Progress is not something pertaining simply to the earth, not something which merely concerns those who come after us. Progress has to do with the individual, and concerns that individual forever. The proclamation of eternal life for all souls carries with it the only adequate recognition of the value of the human soul.

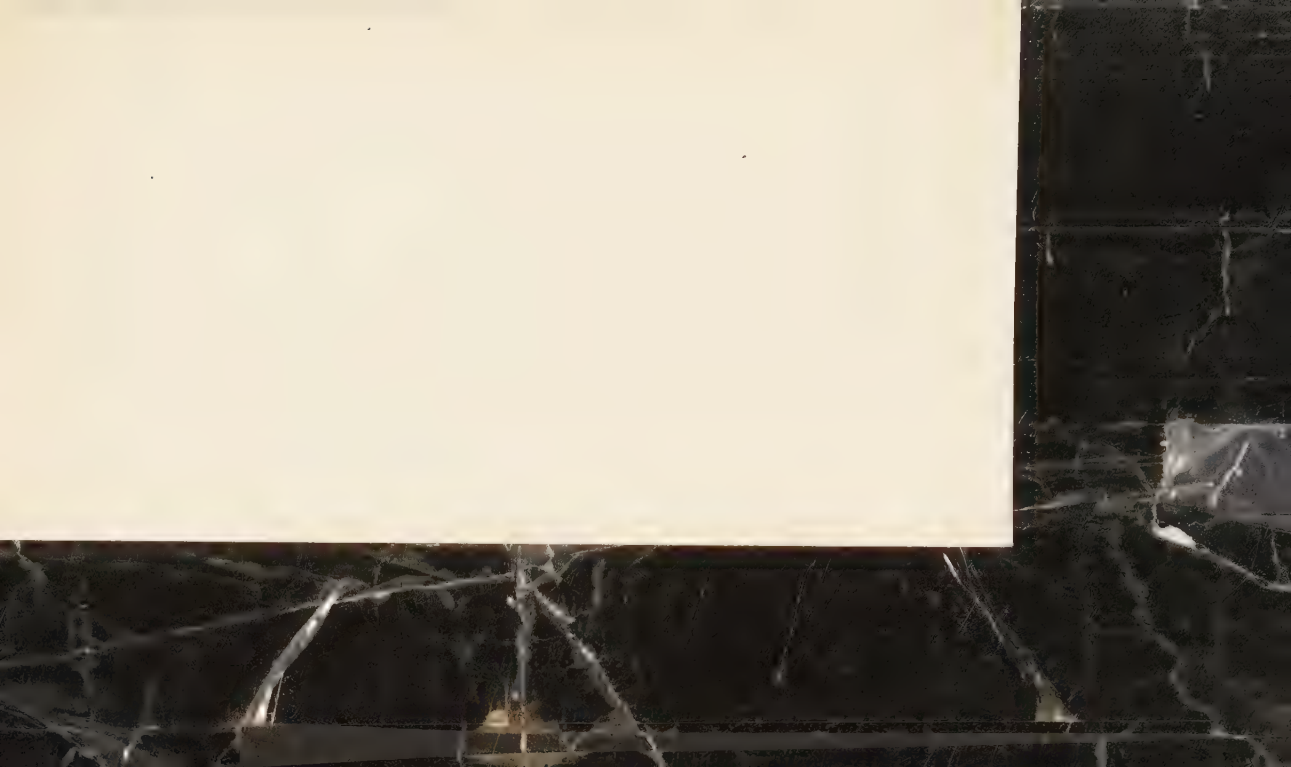
This conviction does more than any other thought that has ever touched humanity toward the re-enforcement of courage, patience, and morality in tried or enfeebled souls. We have an endless opportunity to win progress in the lines that are worthy of our pursuit. Every human soul can deal with its present problems under the inspiring conviction that, however he may be defeated for the moment, he will surely attain victory at last in every unselfish and worthy phase of growth. We are destined to make progress out of all weakness. Sinners

though we be, we shall find a way of advance out of the dominion of temptation. Ignorant though we be at present, we shall be able so to deal with our souls as to move onward into knowledge. Progress into light, progress into moral power, progress into all goodness, that is the path that lies before each one. It is a path that may have turnings, but cannot come to an end. In other words, every soul has time enough to become by his own natural onward way efficient for the doing of good things, lovable by virtue of the deepening unselfishness within, and in all ways noble by virtue of personal moral attainment. Now the roots of these splendid possibilities are imbedded in every soul: each one by birthright is a child of God, and as such possessed of the possibilities of all good. This is true of the most forlorn and the most wicked of our race; and, because this is true, it is worth every man's while to be helpful among his fellow-men. Helpfulness is an influence never thrown away. The more one can do to aid the growth of these roots of righteousness in earth's unfortunate, the more satisfaction he will have in his own life, and the speedier he will make his own progress.

In dealing with our weaker brethren, each one of us must "hope evermore and believe," confident that the hope is the right mood in which to deal with life, and that the belief in one's fellow-men is the only true comprehension of their possibilities.

When once a man has seen the shining vision of his immortal life, his everlasting, efficient, and satisfying personal growth, certain other questions which trouble many souls become to him of slight moment. He is no longer troubled by the thought of punishment for his sins. Of course, he must face the consequences of his sins. He will be glad to do so, for he knows that by facing the inevitable he will win his way onward into victory. He will no longer be beset by the fear of death; for what weight has death in the counsels of the immortals? He will cease to be anxious as to the mere details concerning place and condition in the life following the incident of death. Confident that he will be himself there as here, confident that the conditions will be such as befit the onward way of an immortal soul, he puts out of his mind the idle meditation upon the unknown, content to push onward toward that un-

known, himself a glorious power able to deal, day by day, with the new day as it comes.



[No. 221]

A STATEMENT

OF

UNITARIAN BELIEF.

presenting the average opinion of the Unitarians of to-day.

---

believe in God, the eternal One, whom alone I worship.—Matt. o; John iv. 23; Heb. xi. 6; Deut. vi. 4–7; Matt. vi. 9; 1 Chron. 29; 1 Cor. viii. 6; Rev. xxii. 8, 9; Ps. xxvii. 13; xxxiv. 3; 1, 2, 5–12; Mark xii. 29; Eph. iv. 6

believe in this world as a beautiful result of God's creative ight.—Matt. vi. 28, 29; Gen. i. 31; Ps. c. 3; cxxxix. 14; Job 9, 10; Ps. xvi, 6, xix. 1. 2: xcvii. 6; Ecc. iii. 11; xi. 7.

believe in man's natural capacity for righteousness.—Rom. 5; Matt. v. 48; Matt. xix. 14; Job xvii. 9; Ps. viii. 5; xlii. 1; iii. 19; cxix. 163.

believe in human intelligence as our final authority for truth I hold that at last it will lead us out of all error and ignorance o glorious light.—Matt. vi. 12; Rom. xiv. 11; Prov. iv. 18; Luke 57; 1 Cor. x. 15; xiv. 20; Ecclesiasticus iv. 17, 18; John viii 2 Cor. iii. 2, 3, 17, 18; Acts xvii. 11; 1 Thess. v. 21.

believe in the Bible as the great book of the spiritual life, con- ning, but not exhausting, the word of God, inspired in the sense t it inspires.—John xv. 3; Jas. i. 22; Ps. xl. 8; cxix. 18, 105; m. xv. 4; 2 Peter i. 19; 1 Thess. ii. 13; 2 Tim. ii. 9; iii. 16, 17.

I believe in the constant presence of God in world and man.— ts xvii. 23–28; Deut. viii. 5, 6; Isa. lix. 21; 1 Cor. iii. 16; Ps. iii. 19; lxxxix. 15; cxxxix. 1–18; Jer. xxxi. 3; 1 John iv. 16.

(OVER)

I believe in prayer as man's natural effort to understand and
in harmony with God.—Matt. vi. 6–13; Heb. iv. 16; Deut. iv.
Isa. xl. 31; lv. 1; Matt. vii. 7, 8; Luke xi. 13; Ps. cxlv. 18; 1 T
ii. 8.

I believe in the church as an organized effort to teach men to l
God and to live as members of one great family.—1 Cor. xii. 4
xiii. 13; John viii. 31; Heb. xiii. 1; John xiii. 35; 1 John iv.
Rom. xii. 4, 5.

I believe in Jesus Christ as a human example so inspiring that
can find in the relation existing between him and the heave
Father the perfect illustration of the relation which should e
between all persons and God.—Matt. xvi. 16, 17; John xv. 9; R
viii. 14; Luke vi. 40; John xvii. 18, 21; Eph. iv. 13; John i.
John xx. 17; 2 Tim. ii. 1; John iii. 16; Acts iii. 26.

I believe in the leadership of Jesus in that his personal influe
so changes the currents of human thought and life as to make possi
all the great things of modern faith.—Matt. xvi. 24, 25; Rom. v
Phil. ii. 9–11; Luke ix. 57; Rom. viii. 1, 2; Col. ii. 6, 7; John
8, 12; 2 Cor. v. 14, 15, 17; 2 Tim. ii. 3; Acts iv. 13; Gal. v.
1 Peter ii. 21.

I believe in human goodness as the object of man's highest
piration; to have a pure heart and its sure advances in righteo
ness is more important than all beliefs.—Matt. v. 6, 8; vii 21; C
v. 14; Jas. i. 27; Prov. iv. 23; Luke xv. 10, 23, 24; 1 Tim. i 5;
Cor. xiii. 13; 1 Tim. iv. 8.

I believe in the life eternal for all souls, with infinite time
the reason to lay hold on truth, endless opportunity for charac
to grow to its completeness by every necessary path of joy or
sorrow, of reward or of punishment.—Matt. v. 26; Rom. viii. 38,
1 Tim. vi. 12; Rev. xxi. 1–7; Matt. xviii. 14; 1 Cor. ii. 9; P
iii. 12, 13, 14; Heb. xii. 1, 10; John v. 29; Gal. vi. 7, 8; Jas. i.
John xvii. 3; 1 Tim. ii. 4; 1 John i. 9; Ps. xviii 3; xcix. 8;
12; Isa. lv. 7; Jer. iii. 22; Ez. xviii. 20–28; Micah vii. 18, 19.

GTU Library
3 2400 00301 4515

DATE DUE

SEP. 6 1990

GAYLORD PRINTED IN U.S.A.

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500
All items are subject to recall.